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ABSTRACT

The curriculum projects in this collection represent the culmination of a Fulbright-Hays summer seminar for educators which took place in China in 2001. The collection contains 16 curriculum projects: "Notes on Giving a Presentation to a Parents Group, School Board or Other Public Audience Regarding Modern China" (David Bilka); "Teaching Methodologies of Exposing Students to the Chinese Culture in Elementary Education" (Sherry E. Carr); "A Comprehensive Study of China Prepared for World Cultures Students (10th Grade)" (Daniel Chittick); "Understanding Contemporary China, 1945-Present: An Instructional Unit for 10th Grade Global History" (Judith A. DuPre); "The Women of China: From Manchu to Mao to Modern" (Claire McCaffery Griffin); "Awaking China from Its Slumber: From Gunboat to Ping-Pong Diplomacy" (Dana N. Lynch); "From Golden Peaches to Golden Arches: Silk Roads Old and New" (Michael A. Marcus); "Integrating Media into China Studies" (Nancy Nemchik); "Chinese Trade Show" (Suzanne Otte); "Dancing with the Dragon: Exploring 20th Century China through Adeline Yen Mah's Memoir 'Falling Leaves'" (Valerie A. Person); "China: Paradise of Historians" (Adrienne J. Phillips); "Chinese History Unit from c. 2000 B.C.E. to 220 C.E.--9th Grade Two Week Unit" (Moneeka Settles); "Historical Investigation: Evidence of the First Emperor's Reign" (Marcie Taylor-Thoma); "Understanding the Chinese Cultural Revolution Using Episodes from 'Red Scarf Girl' by Ji-li Jiang" (Sharman Lange Vermeer); "China: A Country in Transition" (Gerry Waller); and "A Comparative Analysis of Five Major Chinese Cities" (Ann Wight). (BT)

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ED 462 364

2001 FULBRIGHT-HAYS SUMMER SEMINARS ABROAD PROGRAM

China: Tradition and Transformation

Curriculum Projects

SO 033 628

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Ann Wight........................ A Comparative Analysis of Five Major Chinese Cities

Fulbright-Hayes Project
David Bilka

Project Title: Notes on giving a presentation to a parents group, school board or other public audience regarding modern China.

Context: I was invited by the IB Parents Organization to give a presentation regarding my period of study and travel in China. The subject was open – "please discuss your experience in China," stated the invitation. Clearly, it would be a difficult task to summarize 30 days of intense study, observation and cultural immersion in 45 minutes to one hour. Therefore, the following notes are focused on an audience that would be interested in learning about modern Chinese education, and perceptions of the United States.

I. Chinese Education

A. Comparison of Chinese and American Education (much of this information was presented by Dr. Wang Wingjie and Dr. Shi Jinghuan of Bejing Normal University)

Chinese	**American**
Community Centered – students receive Handbook that emphasizes obligations and rules	Individual – students receive handbook on rights
Teacher Centered – emphasis on authority; teacher Dominate focus of lesson, ask questions after Teacher is finished	Student Centered – individual and group projects, research, class Discussion, ask questions throughout Lesson
Intense Parental Support and Pressure – Chinese parents spend more money On child's education than housing	Variant Parental Support
University Study – c.a. 5% of college age Gain admission into Universities; reforms in place To increase this to 10% ■ College Entrance Exams Critical factor for entrance (elite students often take extra courses over summer to continually prepare for the exams)	c.a. 40% of secondary graduates gain admission; varying criteria for admission -- more higher ed. choices, adults in higher ed. Etc.

B. Chinese Secondary Education Strengths (from Chinese perspective)

- Uniform and rigorous curriculum in preparation for entrance exams
- Foreign language – English a compulsory subject; on entrance exam
- Highly Disciplined Students
- Emphasis on overall development – physical, mental and academic
- math and science curriculum produces excellent results on international tests

C. Chinese Secondary Education Weaknesses (Chinese perspective)

- intense pressure for entrance exams eliminates their childhood (i.e. summer study)
- over-emphasis on rules, conformity and rote learning limits ability to think critically, analytically and creatively
- few choices in higher ed. and limited access

D. American Secondary Education Strengths (Chinese perspective)

Belief in learning outside the classroom and enjoyment of life

- emphasis on creativity and student centered learning (art anecdote of Prof. Jingshuan's daughter going to school in U.S.)
- emphasis on questioning; active student involvement in learning process
- more choices in education, especially higher ed.

E. American Secondary Education Weaknesses – (our hosts were too polite to bring these up)

II. Chinese Perceptions of the United States (a continual topic of discussion throughout trip, polling data and explanation of Chinese reform taken from a lecture by Dr. Stanley Rosen)

A. 1990s reforms (Post-Tianamen)in China Help to Mold the perception
  1) Economic – market reforms, modernization
  2) Political – de-emphasis on Marxism-Leninism and more of an emphasis on nationalism.
  3) Social – openness i.e. Karoke bars opened, places open later at night etc.

B. Two main ideologies – modernism and nationalism – Marxism-Leninism for show.

C. General Perception is one of admiration and distrust, in particular of US foreign policy

1. Chinese Youth Poll "When you think of the US what comes to mind?" (prior to spy plane incident and Sept. 11)
    - Hegemonist
    - Developed country
    - Bombing of our embassy
    - NBA
    - Mobility of talented people
    - Harvard
    - High development of science and technology

2. Data reflects perception of US as a model for modernization and opportunity, but a rival for international influence and a hegemonic world power who meddles in Chinese affairs.

3. Spy plane discussion anecdotes i.e. the Chinese pilot who perished in the incident has a display in the Chinese Communist Party Museum and is hailed as a hero of China.

III. Question Period

Teaching Methodologies

Of exposing students to the Chinese Culture

In

Elementary Education

Sherry E. Carr, MEd

January 11, 2002

THE NATIONAL COMMITTEE

ON

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My travel to China this past summer was an extremely educational and fascinating experience. It enabled me to develop and formulate techniques and methodologies that have proven beneficial in organizing some of the suggested lessons to follow. My awareness of the Chinese people, their culture and global perspectives has broadened. My travels through China equipped me with the tools to produce a school and county curriculum that will bring fresh ideas and realities to Dade County classrooms.

The Miami-Dade County Public Schools utilizes a Competency-Based Curriculum (CBC). All grade levels Pre-K through fifth grade incorporate whole language learning. The books selected in formulating these lesson plans are conclusive with China's history, geography, religions, traditional customs, music, and folklore. I feel it is imperative for our children living in a multi-cultural society to become aware of distant countries, especially China. With its growing number of Chinese people migrating to the Americas, expanding students' awareness of Asian culture should be interjected into our schools nation wide.

My format suggests students study, one month a year, the following: Cultural/historical awareness, global perspective, geographical understanding, civic responsibility, and economic understandings of China.

Grades 4 and 5

Objectives: Students will:

- Locate China on a globe, world map and a map of China (Selection of specific countries)
- Identify major crops, products and determine their role in the agricultural and industrial growth of the country
- Compare specific areas of Old China in contrast to New China
- Identify the major bodies of water surrounding China
- Identify current environmental problems within the country

Activities:

Students will be divided into groups and brainstorm. They will formulate an outline and theme for each week of the month.

Homework:

Library Search – Each group will research their specific area of choice. They may create posters, collages, research data on products brought from foreign countries, or develop new portions of geographic understandings.

In selecting a story for a language arts unit, I suggest choosing a story students can readily relate to, in order to make learning and comprehension skills interesting and exciting. Following is a five-day lesson plan for the story, "In the Year of the Boar and Jackie Robinson."[1]

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[1] Written by Bette Bao Lord with illustrations done by Winson Trang.

Reading Objectives:

- Notating details
- Making generalizations
- Drawing conclusions

Reading Strategies:

- Self questioning
- Predict/Infer
- Monitor

Day I

- Build prior knowledge
- Discuss prompt – Tell about a time when you saw things in a new way because of someone else's point of view.
- Chart – Put on board – Students will complete.
- Customs/Things that need explaining

Language	Customs	T.V. Movies	Clothes	Foods
1. No Way	1. Thumbs Up	1. Rap Music	1. Baggy Pants	1. Hot Dogs
2.?	2.?	2.?	2.?	2.?
3.?	3.?	3.?	3.?	3.?

Introduce Vocabulary: ambassador, foreign, foreigner, reputation, escapade

- Students copy words in notebook – look up definitions
- In cooperating groups – Write one good sentence using each of the words and share sentences with class.
- Silently read selection

Day II

- Read selection while teacher reads aloud
- Read selection – "Jump-in" reading half at a time. Students "Jump-in" and read – strongest reader wins a chance to read.
- Discuss
- Be able to note details and recall how Shirley described Mrs. Rappaport and the principal – (Written)
- What did Shirley think the principal meant when she opened and closed her eyes?

Day III

In Cooperative Learning Groups:

- Write a guidebook for Shirley and any other students that are foreign to our country. Explain items – customs – foods that might confuse someone in Shirley's position. (i.e., winking, thumbs up, pizza, fire drill, cafeteria)
- Reread selection in cooperative groups.

Day IV

Math Link – Cooperative learning in a computer lab. Students use technology to explore the Chinese calendar.

- Create a Chinese calendar – draw/color
- All students will then identify the Chinese year they were born

Day V

Comprehension Check – Writing

Students will pretend they are Shirley and write a letter describing her first day in an American School to her favorite fourth cousin in China.

Instructions to Students – Refer to text. Use it to find details and examples to support your statements as Shirley, in your letter.

As grade level students are working:

- Work with ESOL (English students of other languages), giving them the guide books students have created
- Ask them to share anything they had difficulty understanding and add to the guide books

Home learning – Enrichment

Shirley chose the name of a famous movie star for her American name. If you were Shirley, what person's name would you choose and why? Use a computer and the Internet to research the famous person.

Next, using large gold construction paper, cut paper into a star and write a paragraph explaining why you chose this person's name.

Another fascinating Chinese American author, Lawrence Yep, writes great works of fantasy for young children. Yep's story entitled, "Breakers Bridge," opens young minds to myth and intriguing fantasy. The following exercises can be broken down and stretched into a weeklong language arts project.

Select three adjectives to describe the listed characters:

- Breaker
- Emperor
- Old Man

Setting:

Discuss and write sentences describing where the story took place and what period in history might this have occurred. Utilizing three sentences for each plot event, describe the beginning, middle, and end.

Story Comprehension:

1. How did Breaker get his nickname?
2. Write and discuss what made Breaker clever.
3. What did the emperor want Breaker to do for him?
4. How did the emperor plan to reward Breaker?
5. How did the emperor plan to punish Breaker?
6. Why did Breaker have to change the men often?
7. How can you prove the river did not want to be tamed?
8. Why did Breaker tell his men to get out?

9. What is the imperial color of the emperor?
10. What did the letter say?

Story Analysis:

1. Despite the fact of how wide the river stretches, how does Breaker plan to build the bridge?
2. Tell what happens to Breaker and his workers when they begin to build the bridge. Also, describe the strength of the water.
3. In a paragraph, how would you describe Breaker and tell why: witty, clever, creative, lucky, or intelligent. You may combine a few to formulate your answer.
4. Describe the personality of the emperor and tell how this makes Breaker's task more dangerous.
5. What does Breaker do because of his kindness?
6. Due to Breaker's goodness, what does the old man do?
7. What happens when Breaker tries to use the pellets?
8. Explain and tell what happens to the bridge each year.

Group Orientation and Planning:

- Establish several groups of students
- Students will discuss and write how they have overcome obstacles in life. They will also show the means and measures used to solve them.
- Groups will read their final product to each other
- Students will comment on how they may have handled the same situation

Context Clues:

Re-read the story, "Breaker Bridge" and select words to fit the context of the given clues.

1. Places where building stones are cut out of the earth ________
2. Towers or tall poles used to support a bridge __________
3. Dark and hard to see __________
4. Spoke in a confused or nervous way ____________
5. A small, young tree ______________

Dramatic Presentation:

Students may select three or four of their best writers to create a short twenty-minute skit. Volunteers can be selected and a small production would be ideal to show closure to this Chinese tale.

Grades 2 and 3

Objectives: Students will:

- Study China's culture and traditions
- Recognize the importance of cultural diversity
- Examine daily foods eaten in China as opposed to Western culture
- Describe how schools are different/similar compared to our school system
- Research the Chinese alphabet and learn basic everyday words and terminologies

Materials Needed:

- Overhead projector: Slides displaying how many Western foods are the same/similar to Chinese foods
- Scholastic Readers of children living in China
- Tracer books to learn Chinese characters

Activities:

- Familiarize students with typical games played by Chinese school children
- Research Chinese food dishes

Sample activities:

1. The ancient Chinese puzzles known as Tangrams, which can be used in storytelling, are greatly enjoyed by children of all ages. "A Tangram begins with a square piece of paper. It is then cut into seven standard pieces. Each piece is referred to as a tan. In creating a picture, all seven pieces are used; they must touch, but none may overlap."[2] Stories are told by rearranging the tans into different shapes, which reflect characters or events occurring in the story.
2. A book entitled, "Grandfather Tang's Story," written by Ann Tompert, will stimulate students to create and make-up fascinating tales.
   - Instructor will read "Grandfather Tang's Story"
   - Each child will be given construction paper
   - Using a ruler, children will draw and cut out a perfect square
   - Each child will draw a pattern different from the instructor's model and the instructor will utilize a flannel board to demonstrate.
   - The game may be varied whereby each child can formulate an animal shape and conduct a round-robin-story (i.e., Each child is given a chance to verbally add parts to a story based on the previous student)

   The cognitive development to this lesson culminates artistic expression, oral expression, eye-hand coordination, auditory discrimination, and rhythm of language.

Homework:

Create a scrapbook of the Chinese culture and incorporate all the listed objectives.

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[2] This excerpt was taken from the "Grandfather Tang's Story," written by Ann Tompert.

Grades Pre-K, Kindergarten, and Grade 1

Objectives: Students will:

- Sing a variety of unison songs learned by rote in Chinese, accompanied with keyboard. Singing games to incorporate body movements would also be included. (I.e. clapping, marching, and skipping)
- Compare body movements to the varying types of music. For example, long sounds and short sounds
- Utilizing Chinese instruments, children can stretch their imagination and draw or paint according to the mood these sound create.
- Compare and contrast the singing and speaking sound in Chinese to that of the English language

Materials Needed:

- Video tapes showing Chinese children in a school setting
- International books depicting traditional instruments and costumes worn during festive holidays

Activities:

- Children may attempt to make their own instruments at home using household items
- Create Chinese puppet dolls and have a play to demonstrate the lives of young Chinese children

In selecting a story for a language arts lesson, I will quite often choose a story that can be transferred to another or several subject areas. One book, which demonstrates a variety of elements is, "The Empty Pot" written and illustrated by Demi.

Brief Synopsis of story: Ping, a character in the book, admits he is the only child in China unable to grow a flower from seeds distributed by the Emperor. Because of his honesty, Ping is rewarded.

Theme/Lesson:

Telling the truth can sometimes be painful, but long-term rewards can follow.

Introduction:

- Ask children if they enjoy planting flowers or assisting their parents with gardening
- Have children relate times when they did not want to tell the truth, either to parents or a teacher
- Tell them you are going to tell a story about a little boy who loved growing flowers and for one year he tried growing a seed that never grew

Reading:

- Use the pictures in 'The Empty Pot" and tell the story
- Each time you re-tell the story, you may add information. Encourage your children to tell what they already know about each illustration.

Response:

Each time you speak about something new, relate it to information your children are telling you about their perception of Chinese youths and similar customs.

Additional plans: (Making Decisions)

- Ask your children to tell you what they remember about Ping
- Show the illustrations that represent what each child says
- Ask your children to tell incidents in Ping's life. Let them talk about how he felt when faced with showing his empty pot. Ask them what they would do if that were to happen to them.
- Encourage your children to tell what they would do and why. Accept your children's feelings as valid. Try not to judge them.
- Ask children what they think of the emperors attitude and why.

Experiment:

Have half your class plant a seed of their choice in clear plastic cups. Give the other half of the class seeds that have been cooked. Children will care for plants and list data when they started to see roots sprouts. A log will be kept on the amount of sunshine and daily watering.

Section Conclusion:

Comparisons can be made after a two-week period. Children will discuss the type of flower they planted, incorporating colors, size, fragrance, etc. The children who planted the cooked seeds will realize that cooking a seed will never produce anything, regardless of how much care was given.

Cognitive Development:

Visual discrimination, oral language, observing physical changes.

Draw a Plant:

Materials: paper, pencils, markers/crayons, colored tissue paper

Instructions:

- Show your children the illustrations of the numerous types of flowers found in "The Empty Pot." Teacher will demonstrate the simplest type of flower (i.e. tulips, daisies). Children will test their skills and interpret.
- More advanced children who are adept in art may choose to draw flowers of their choice. Others may choose to cut, crinkle, or tear tissue paper and formulate more elaborate or creative types of flowers.
- Talk to the children about the parts of plants or flowers they have chosen.
- Display the drawings and the children's descriptions of their plants or flowers at children's eye level.

Cognitive Development:

Visual discrimination, eye-hand coordination

In conclusion, the lesson plans and suggestions demonstrated in the enclosed material will be of assistance to teachers of all grade levels. It is imperative that we enlighten our children here in America to become knowledgeable of all facets of life in other countries. The scope of "global awareness" can only enrich their lives and make them better persons and citizens of our nation.

The China summer program has given me the life experiences I needed to better encourage and facilitate the education of my young students. I shall be forever grateful to the Fulbright Committee for granting me the opportunity to experience China and all of its wonders.

Suggested Book For Ages 0-5

1. Red Scarf Girl: A Memoir of the Cultural Revolution by Ji-Li Jiang
2. Best Children Stories from China, Vol. 1 by Robert H. Schuller
3. Dragon of the Lost Sea by Laurence Yep
4. Dragon Parade by Steven A. Chin
5. Child of the Owl by Laurence Yep
6. Dragon Wings by Margaret Weis and Tracy Hickman
7. Made in China – Ideas and Interventions from Ancient China by Suzanne Williams
8. Red Eggs & Dragon Boats – Celebrating Chinese Festivals by Carol Stepanchuk
9. The Case of the Lion Dance by Lawrence Yep
10. The House of Sixty Fathers by Meinhert Dejong
11. Yang and the youngest and His Terrible Ear by Lensey Namioka
12. Peach boy: A Japanese Legend (Legends of the World) by Gail Sakurai
13. Sachiko Means Happiness by Kimiko Sakai
14. The Dancing Dragon by Marcia K. Vaughan
15. The Dragon Prince: A Chinese Beauty & the Beast Tale by Laurence Yep
16. The Empty Pot by Demi
17. The Seventh Sister: A Chinese Legend (Legends of the World) by Cindy Chang
18. Why Rat Comes First: A Story of the Chinese Zodiac by Clara Yen
19. Chinatown by William Low
20. Disney's Mulan by Lisa Ann Marsoli
21. Fa Mulan: The Story of a Woman Warrior by Robert D. San Souci

22. Happy New Year! Kung-His Fa-Ts'Ai by Demi

23. Count Your Way Through China by Jim Haskins

24. At the Beach by Huy Voun Lee

25. Adventures of Minkey King by R.L. Gao

26. The Emperor and the Kite by Jane Yolen

27. Yeh-Shen: A Cinderella Story from China by Ai-Ling Louie

28. How My Parents Learned to Eat by Ina R. Friedman

29. Chang's Paper Pony by Eleanor B. Coerr

30. The Golden Slipper – A Vietnamese Legend by Darrell Lum

31. A is for Asia by Cynthia Chin-Lee

32. Red Means Good Fortune by Barbara Diamond D. Goldin

33. The Imp that ate my Home Work by Laurence Yep

34. Disney's Mulan by Katherine Poindexter

35. The Case of the Goblin Pearls by Laurence Yep

36. Doctor Me Di Cin by Robert Piumini

Suggested Books For Ages Six and Up

1. Best Children Stories from China, Vol. 1 by Robert H. Schuller
2. Dragon of the Lost Sea by Laurence Yep
3. Dragon Parade by Steven A. Chin
4. Child of the Owl by Laurence Yep
5. Dragon Wings by Margaret Weis and Tracy Hickman
6. Made in China – Ideas and interventions from Ancient China by Suzanne Williams
7. Red Eggs & Dragon Boats – Celebrating Chinese Festivals by Carol Stepanchuk
8. The Case of the Lion Dance by Lawrence Yep
9. The House of Sixty Fathers by Meindert Dejong
10. Yang and the youngest and His Terrible Ear by Lensey Namioka
11. Celebrating Chinese New Year by Diane Hoyt-Goodman
12. Chinese New Year by Tricia Brown
13. Long Is a Dragon by Peggy Goldstein
14. The Silk Route, 7000 Miles of History by John S. Major
15. The Ch'l-Lin Purse: A Collection of Ancient Chinese Stories Linda Fang
16. D is for Doufu by Maywan Shen Krach
17. Grandfather Tang's Story by Ann Tompert
18. The Great Wall of China by Leonard Everett Fisher
19. The Rainbow People by Lawrence Yep
20. Yung Fu of the Upper Yangtze by Elizabeth Forman Lewis

21. Yang the Third and the Impossible Family by Lensey Namiska
22. Monkey King by Ed Young
23. Lion Dance/Ernie Wan's Chinese New Year by Kate Waters and Madeline Slovenz-Low
24. The Story of Chopsticks by Ying Chang Compestine
25. The Master Swordsman and the Magic Door by Alice Provenson

A Comprehensive Study of China

Prepared for World Cultures Students (10th Grade)

School District of Jenkintown

Background Research facilitated by the

Fulbright-Hays Summer Seminar to China 2001

in conjunction with the

National Committee on United States-China Relations

Daniel Chittick
January 2001

Introduction

The following pages describe a comprehensive curriculum designed for high school sophomores to introduce them to China. Beyond the scope of global literacy, the study emphasizes China as a civilization that must be understood historically and physically to comprehend its present situation and to develop logical predictions about its future role. It should be noted that the three-unit study, lasting nine weeks, does not stand alone. Students will have already been introduced to the lexicon of the cultural anthropologist and will have completed lengthy studies on both Sub-Saharan Africa and the Indian Subcontinent. Because of this, certain issues are given minimal attention in the following units. For example, Buddhism, as an outgrowth of Hinduism is given extensive attention in the study of the Indian Subcontinent. Thus, the China study does not focus on the origins of Buddhism and only focuses on its eastern manifestations. Likewise, the nature and reasons for European colonialism will have previously been investigated thus receiving scant attention in these studies.

Title and Overview of Units

An Introduction to China

Students are introduced to the various names for China along with the existence of "two Chinas." A "sense of place" is developed through the labeling of maps reinforced by readings and audio-visual materials. Topographical features are emphasized along with the pivotal role of the three major river systems. Students are introduced to the nature of the population along with demographic trends resulting in an initial analysis of China's future. The country is examined in terms of geographic regions especially contrasting such aspects as North-South China, arable-nonarable lands and urban-rural. Finally, China's traditional geographic isolation is examined in light of its history and recent developments. By the end of this two week unit students should be familiar with China's geographic setting, exposed to many images of China and should begin to recognize several aspects of the society as influenced by it geographic situation. *(2 weeks)*

China's Ancient Civilization

This ambitious unit is an effort to familiarize students with China's dynastic history and the philosophies that have come to influence its present situation. Dynasties are examined in light of their outstanding accomplishments in order for students to recognize the grandeur of China's past and to understand its most familiar landmarks ranging from the tomb of Emperor Shih Huang Di to the Forbidden City of the Ming Dynasty. Throughout this chronological overview, emphasis is given to China's philosophical emergence and political trends. Topics include Confucianism, Taoism, Legalism, centralization, meritocracy and the "Middle Kingdom" mentality. The unit ends with the dismantling of dynastic China at the hands of the rapidly emerging European powers. *(3½ weeks)*

Note: Richard Gunde summarizes the spirit of this unit in his new secondary text entitled *Culture and Customs of China:*

> *In navigating the more than 3,000 years of Chinese history, with its twists and turns and convolutions, travelers would do well to pay attention to the most important landmarks: the crucial and defining moments that fundamentally shaped culture and civilization in China. This is different from the usual route followed by historians, which is to recite the stories of the individual dynasties (or ruling houses), one after another, like a train whizzing along the tracks: clickety-clack, one dynasty; clickety-clack, the next dynasty; clickety-clack, still the next. In our journey, we will not ignore the dynasties, for they were important. Indeed, the identification of the country with the reigning dynasty was usually remarkably strong, so strong that often Chinese called their country not Zhongguo (China) but by the name of the dynasty in power. But we will stress broader trends that crossed political divides.*

20th Century China This final unit causes students to examine the rather chaotic last 100 years in China. The unit operates on two tracks simultaneously. On the one hand, in-class activities and lectures focus on tracing and analyzing the past century. A variety of audio-visual materials are used so that students develop a familiarity with the titans of the period including Sun Yat-sen, Chiang Kai-shek and Mao Zedong. As the past 50 years are examined, students will see a constant *swinging of the pendelum* between ideological zealousness (Maoism) and pragmatism. The students will conclude that China is presently following a very pragmatic path; however, radical change is always a possibility in modern China. Outside of class, students will be reading about different aspects of contemporary Chinese culture. A capstone project will permit students to pursue a topic of personal interest such as dance, architecture, or gender issues. The unit will conclude with discussions concerning China's future.

WORLD CULTURES
Learning Unit Overview
Introduction to China

NAME ____________________

I. Names (Zhongguo or Middle Kingdom)

A. People's Republic of China (Communist China, Red China, Mainland China)
B. Republic of China (Taiwan, Nationalist China, Formosa)

(note: contrast the pinyan system of romanization to the Wade-Giles system)

II. Size and Shape

A. third largest country in the world
    Russia. - 6.5 mil. sq. miles
    Canada - 3.83
    China - 3.70
    U.S.A. - 3.68
    (Brazil - 3.29)
B. along with size, the dimensions of China are similar to those of the United States
    3,000 miles east-to-west
    2,500 miles north-to-south

III. Population

A. China has the largest population in the world – 6,080, 0004, 000 (2000) China = 21%
    P.R.C. - 1,261,832,000 (2000 est.)
    India - 1,014,003,000 (2000 est.)
    U.S.A. - 275,563,000 (2000 est.)
    Indonesia - 224,784,000 (2000 est.)
    (followed by Brazil and Russia)

    births per 1,000 = 16.12 / deaths per 1,000 = 6.73

    male = 51.03% / 48.97 – female

Analysis: *(Based on these numbers, what statement(s) can you make about China's population?)*

B. Ethnic groups
    1. 92% Han Chinese
    2. 55 "national monorities" include Zhuang, Tibetans, Mongols. Koreans, Manchus, Uygurs etc.
C. Language
    1. spoken - the official language is Mandarin Chinese (*putonghua*)
        the role of homonyms and tone
    2. written – pictographs and ideographs *(Why not a phonetic alphabet?)*

IV. Neighbors and other countries in close proximity

A. Russia
B. North Korea
C. South Korea
D. Japan
E. Taiwan
F. Vietnam
G. Laos
H. Thailand
I. Philippines
J. Mongolia
K. Myanmar (Burma)
L. India
M. Nepal
N. Bhutan
O. Afghanistan
P. Pakistan
Q. Kazakhstan
R. Tadjikistan
S. Kyrgyzstan

V. Bodies of Water

A. Sea of Japan
B. Yellow Sea
C. East China Sea
D. South China Sea
E. Pacific Ocean

VI. Rivers (lacks north-south transportation = Grand Canal)

A. Huang He (Yellow River) - "China's Sorrow"
B. Chang Kiang (Yangtze River)
C. Xi Kiang (West River)

VII. Cities

A. Shanghai (12,887,000) - one of the largest cities in the world
B. Beijing (10,839,000) - means "northern capital"
C. Nanjing
D. Guangzhou - Canton (3,893,000)
E. Chongqing (5,312,000)
F. Tianjin (9,156,000)
G. Shenyang – Mukden (4,828,000)
H. Hong Kong (7,120,000)

Nearby Cities-
J. Hanoi (Vietnam)
K. Taipei (R.O.C.)
L. Tokyo (Japan)
M. Seoul (South Korea)

VIII. Mountains

A. Altai Mts.
B. Tsingling Mts.
C. Himalaya Mts.

IX. Regions (2/3rds mountainous or desert and only 1/10th is cultivated)

A. South China Proper
B. North China Proper
C. Outlying Regions
  1. Xinjiang
  2. Inner Mongolia
  3. Tibet
  4. Manchuria

X. Desert - Gobi

XI. Analysis

A. China is isolated (N-Great Wall, E-water, S-rainforest, SW-mountains, NW-desert)
   1. isolated from Western civilization
   2. aided in the formation of a uniform culture (inhibits cultural diffusion)

B. contrasts ("China" video)
   1. urban (27%) - rural (73%) "a country of peasants"
   2. tillable - nontillable (2/3rds mountainous or desert)
   3. North China proper - South China proper

Readings:

Texts for this unit include:

(A) Gunde, Richard. *Culture and Customs of China.* Connecticut: Greenwood Press, 2002.

(B) Kublin, Michael and Hyman Kublin. *China.* Boston: Houghton Mifflin Company, 1991.

________ 1. **A** pp. 1 – 12 (overview)

________ 2. **B** pp. ix - 11 (overview)

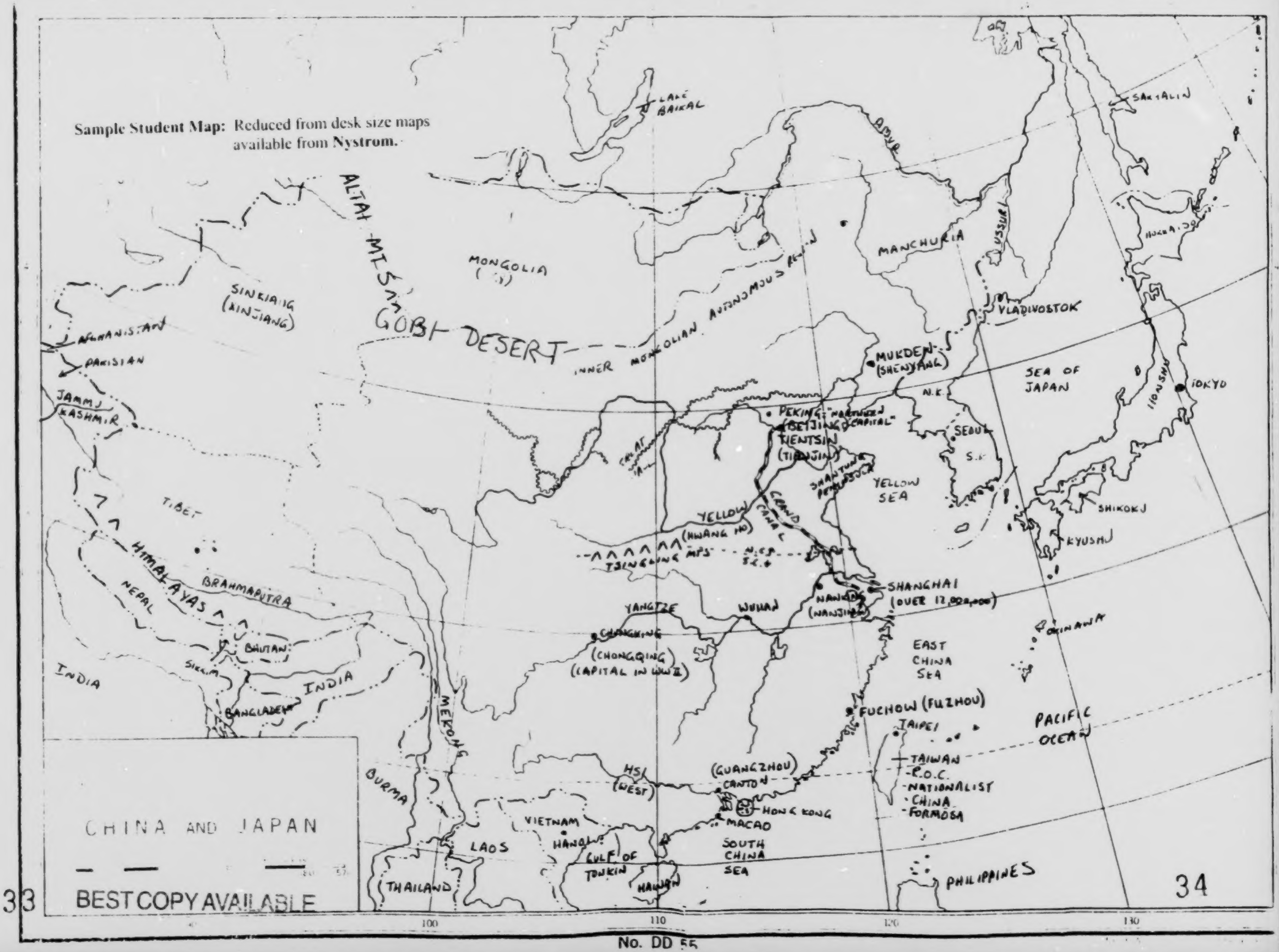
________ 3. **B** pp. 12 - 17 (rivers/food)

________ 4. **B** pp. 18 - 23 (Chinese people)

________ 5. **B** pp. 24 - 30 (language)

1/02

Sample Student Map: Reduced from desk size maps available from **Nystrom.**


LAKE BAIKAL
SAKHALIN
AMUR
USSURI
HOKKAIDO
MANCHURIA
MONGOLIA
ALTAI MTS.
SINKIANG (XINJIANG)
GOBI DESERT
INNER MONGOLIAN AUTONOMOUS REGION
AFGHANISTAN
PAKISTAN
JAMMU KASHMIR
VLADIVOSTOK
MUKDEN (SHENYANG)
SEA OF JAPAN
N.K.
SEOUL
S.K.
HONSHU
TOKYO
PEKING (BEIJING) "NORTHERN CAPITAL"
TIENTSIN (TIANJIN)
SHANTUNG PENINSULA
YELLOW SEA
GREAT WALL
GRAND CANAL
YELLOW (HWANG HO)
TSINGLING MTS
SHIKOKU
KYUSHU
TIBET
HIMALAYAS
NEPAL
BRAHMAPUTRA
BHUTAN
SIKKIM
INDIA
BANGLADESH
INDIA
YANGTZE
WUHAN
NANKING (NANJING)
SHANGHAI (OVER 12,000,000)
CHUNGKING (CHONGQING) (CAPITAL IN WW II)
OKINAWA
EAST CHINA SEA
FUCHOW (FUZHOU)
TAIPEI
PACIFIC OCEAN
MEKONG
BURMA
HSI (WEST)
(GUANGZHOU) CANTON
HONG KONG
MACAO
TAIWAN
R.O.C.
NATIONALIST
CHINA
FORMOSA
VIETNAM
HANOI
LAOS
THAILAND
GULF OF TONKIN
HAINAN
SOUTH CHINA SEA
PHILIPPINES
CHINA AND JAPAN
100
110
120
130
No. DD 55

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Comments Concerning Assessment

The following sample assessment (Test B) has been developed to evaluate the student's understanding of the facts and concepts developed in the first unit on China *(Introduction to China)*. The test stresses the student's knowledge of "place," this being germane to the remainder of the study. In addition, a variety of general questions are forwarded that determine the student's awareness of basic facts concerning the nature of the Chinese people and major physical aspects of the region.

Students are not tested on any specific quantities concerning population or size; however, as is obvious by the assessment, relationships and trends are stressed (i.e. *China is roughly the same size as the United States* **or** *China has the largest population in the world, soon to be surpassed by India).*

NOTE: All three units will be taught using a *mastery learning approach.* If students have complied with all requirements of the unit including outside of class review activities, they will be given the opportunity if necessary to take a parallel test on the unit. The philosophy behind such an approach includes the fact that this study will be taught in a heterogeneous setting and that learning rates will be considerably different. In addition, until the student shows a level of competence in this introductory study, it will be difficult to understand the remaining two units. All remediation and parallel testing is done outside of class time.

WORLD CULTURES

Learning Unit Test
Introduction to China
Test B

NAME ______________________________

COUNTRIES

1. (DD) ________________________
2. (H) ________________________
3. (J) ________________________
4. (I) ________________________
5. (B) ________________________
6. (D) ________________________

BODIES OF WATER AND RIVERS

7. (Q) ________________________
8. (L) ________________________
9. (N) ________________________
10. (K) ________________________

CITIES

11. (S) ________________________
12. (W) ________________________
13. (T) ________________________
14. (H) ________________________
15. (U) ________________________

MOUNTAINS

16. (Z-F) ________________________

DESERT

17. (Y) ________________________

REGION

18. (BB) ________________________

---

19. ________________________
20. ________________________
21. ________________________
22. ________________________
23. ________________________
24. ________________________
25. ________________________
26. ________________________
27. ________________________
28. ________________________
29. ________________________
30. ________________________

BONUS QUESTION: To the untrained ear, spoken Chinese seems like an unbroken repetition of the same sounds. What aspect of the language leads to this impression?

____

____

____

____

GRADE = $\frac{\underline{\qquad\qquad}}{100}$ **OR** $\frac{\underline{\qquad\qquad}}{15}$

WORLD CULTURES
Test Questions
Introduction to China
Test B

19. The _____ River is the third longest in the world and has many great cities along its banks.

20. The Huang He has been nicknamed "______," because of its devastating floods and constant silt build-up.

21. In this region of China you will find 6/7s of its population.

22. In what region of China is the capital located?

23. The Chinese written language is based on 50,000 _____. A knowledge of 1,000 to 1,500 ____ (same word) is necessary for even elementary reading and writing.

24. China's long border with ___ is heavily defended.

25. South China Proper is often referred to as the "_____ bowl" of China.

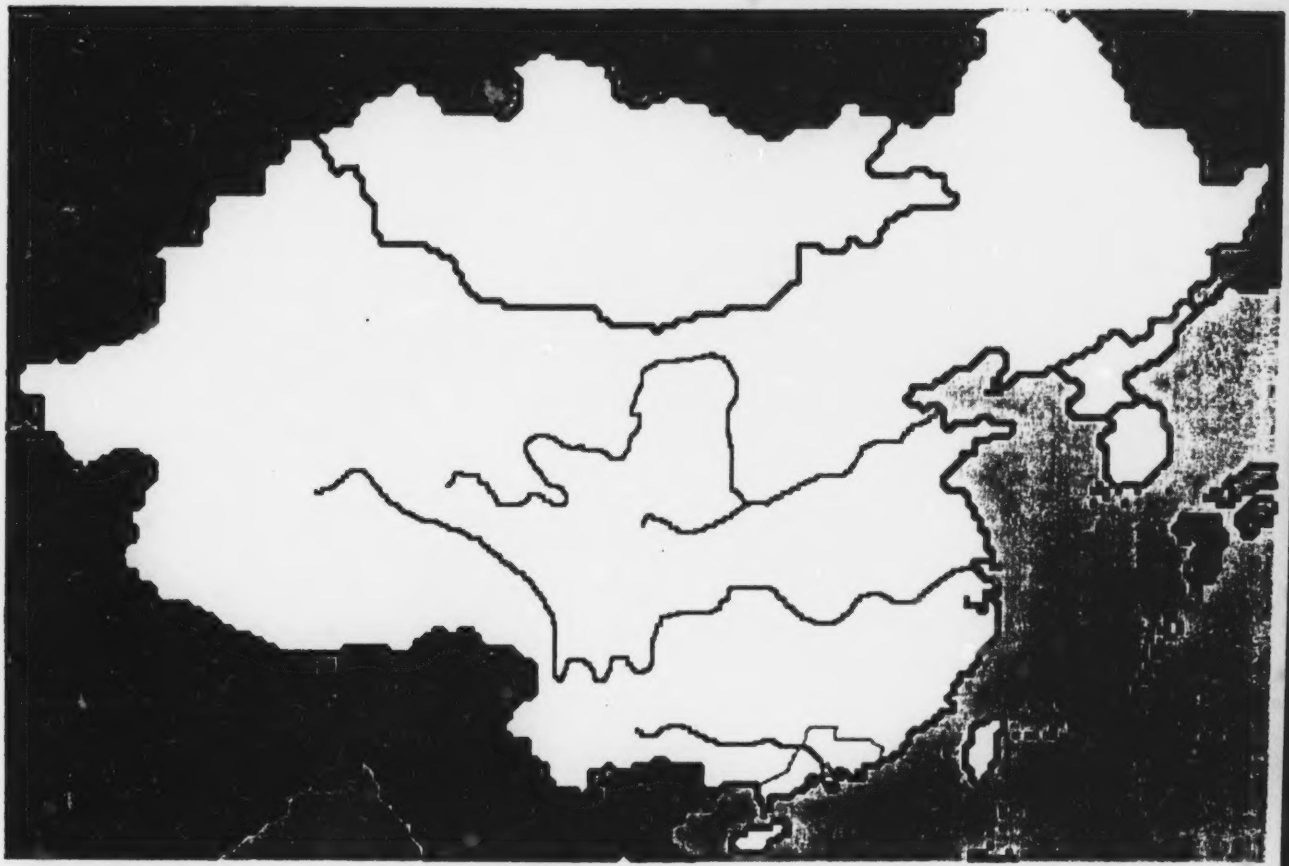
26. What is the most common crop in North China Proper?

27. Because of its rich natural resources _____ (an outlying area) has become an industrial center.

28. What is the man-made northern boundary of China Proper?

29. What is the major ethnic group in China?

30. Name the former British colony at the mouth of the Xi Kiang.



***Still Under Development*:**

This computer generated map will potentially be used used for making tests that will evaluate the student's knowledge of locations in China.

WORLD CULTURES
Learning Unit
China's Ancient Civilization

NAME ______________________________

Chronology (Refer to the timeline.)

Key Names

- Marco Polo
- Confucius
- Laozi
- Kublai Khan
- Shi Huangdi
- Han Wudi
- Mencius
- Tz'u Hsi (Empress Dowager)

Key Terms

- Daoism
- Confucianism
- Legalism
- Xia Dynasty
- Shang Dynasty
- Zhou Dynasty
- Qin Dynasty
- Great Wall
- Treaty of Nanking
- Mandate of Heaven
- ancestor worship
- civil service exam
- Opium War
- extraterritoriality
- yin and yang
- Silk Road
- gentry (scholar-literati)
- Forbidden City
- Han Dynasty
- Sui Dynasty
- T'ang Dynasty
- Song Dynasty
- Yuan (Mongol) Dynasty
- Ming Dynasty
- Qing (Manchu) Dynasty
- Taiping Rebellion
- meritocracy
- Middle Kingdom (Celestial Kingdom)
- filial piety
- kow-tow
- sphere of influence
- ethics
- Pax Sinica
- queue
- K'u-li ("coolie")

Key Concepts:

1. Along with the Indic, Mesopotamian and Egyptian civilizations, China has an ancient history.
2. Through much of its history, China has been the most developed civilization in the world giving rise to feelings of superiority and xenophobia which later proved disastrous.

Readings:

Texts for this unit include:

(A) Gunde, Richard. *Culture and Customs of China.* Connecticut: Greenwood Press, 2002.

(B) Kublin, Michael and Hyman Kublin. *China.* Boston: Houghton Mifflin Company, 1991.

________ 1. **A** pp. 12 – 21 (overview)

________ 2. **B** pp. 33 -43 (origins of Chinese civilization)

________ 3. **B** pp. 43 - 50 (Classical Age)

________ 4. **B** pp. 54 - 60 (Imperial Age)

________ 5. **B** pp. 62 – 69 (Confucianism and social structure)

________ 6. **B** pp. 76 - 82 (Late Imperial Age)

________ 7. **B** pp. 99 – 111 (The Manchu conquest)

________ 8. **B** pp. 119 - 123 (Revolts)

________ 9. **B** pp. 124 – 133 (Continued Decline)

________ 10. **B** pp. 134 – 141 (Demise of Imperial China)

1/02

Comments Concerning Assessment on China's Ancient Past Unit

The following is a sample objective assessment concerning the facts and ideas included in the unit. If class sizes are large, such a test is logical; however, mastery of this unit might best be evaluated through a combination of definitions and short answer questions. If choices are given on the evaluation, students will have the opportunity to reveal what they have learned in the study; whereas, the objective test has a tendency to emphasize the deficiencies. Time constraints have deterred the development of such tests; however they should be created before teaching the unit.

Note: In the *Chronological Evaluation* students are not required to demonstrate the memorization of dates. By putting events in order, the student indicates their understanding of the "storyline" of Chinese history along with cause and effect relationships.

WORLD CULTURES
Learning Unit Test
China's Ancient Civilization
Test A

NAME ______________________________

MULTIPLE CHOICE

1. Which of the following statements might best be associated with Confucianism?
   A. Humans must simply act in a natural way and not conform to unnatural rules of conduct.
   B. Man is bad by nature, a wise ruler "cracks the whip."
   C. "Let the ruler be the ruler, the minister the minister, the father the father, and the son the son.
   D. "He who respects his parents will never respect the government and he who pays homage to the government will never be a good son."

2. China's invaders, until the 20th century, usually
   A. adopted the "superior" Chinese culture.
   B. were indifferent to Chinese culture.
   C. made significant changes in Chinese culture.
   D. all of the above.
   E. none of the above.

3. The "mandate of heaven"
   A. was based on the idea that a good ruler received his right to rule from heaven.
   B. was a concept developed by Mencius who enhanced Confucian philosophy.
   C. according to Chinese thought, is best determined by the *voice of the people*.
   D. all of the above.
   E. none of the above.

4. "Pax Sinica" refers to
   A. the name of the first legendary emperor of China.
   B. the imperial dominance of China in Asia during the Han Dynasty.
   C. a Daoist doctrine that emphasizes living by one's desires.
   D. all of the above.
   E. none of the above.

5. In which of the following endeavors were the Song Chinese least successful?
   A. developing scientific practices
   B. keeping China politically unified
   C. creating artistic masterpieces
   D. making significant progress in technology

6. The "Middle Kingdom" mentality can best be described as
   A. an attitude that China is the center of civilization and that all other societies are inferior.
   B. a political philosophy that blends the structure of Confucianism with the freedom of Taoism.
   C. a feeling held by leaders of the Han Dynasty that peace would come only through benevolence.
   D. all of the above.
   E. none of the above.

7. Which one of the following is not a truth according to the precepts Buddhism?
   A. Life is sorrowful.
   B. Sorrow is due to desire.
   C. Desire is good because it leads to purposeful behavior.
   D. One can find peace only by controlling desire.

8. Which one of the following is credited with extending the Han Dynasty into central Asia?
A. Shi Huangdi
B. Hung Wu
C. Han Wudi
D. Laozi

9. As a result of the Treaty of Nanking all of the following rights were granted to British **EXCEPT**
A. "most favored nation" status.
B. extraterritoriality.
C. access to all of China.
D. the opening of five ports (four in addition to Canton).

10. In ancient China the foremost scholars of the land were called
A. "Professor."
B. "Innovator."
C. "Magistrate."
D. "Master."

11. In ancient China scholar-literati were people who
A. were well educated and had passed an extensive written examination.
B. were a hereditary class of civil servants to the emperor.
C. had been rewarded with their position because they had done a good deed for the government.
D. had little more than an elementary education.

12. Villages and town in traditional China were governed by
A. well established laws.
B. Japanese overlords.
C. peasant groups.
D. custom.

13. Control of village affairs was in the hands of the
A. gentry.
B. elected judges.
C. peasants.
D. merchants.

14. Both wealthy and poor in China usually wore clothes made of homespun
A. silk.
B. wool.
C. hemp.
D. cotton.

15. Which of the following statements would support Daoist philosophy?
A. "Do not do unto others as you would not have them do unto you."
B. "The key to order is nonaction."
C. "A wise ruler cracks the whip often."
D. "Right relationships are the key to order."

16. The _____ River Valley was the earliest center of Chinese civilization.
A. West (Hsi)
B. Yangtze (Chang Kiang)
C. Yellow (Huang He)
D. Amur

17. Which of the following represents a potential cultural conflict between Chinese and Western culture?
A. sharply contrasting legal systems
B. the Chinese were heavily oriented towards progress and technology while Westerners leaned heavily on tradition
C. Westerners had little to no interest in the family
D. all of the above
E. none of the above

18. According to ancient Chinese thinking, these spirits could be of great assistance to members of a family.
A. animals
B. icons
C. ancestors
D. yin and yang

19. One reason for the minimal amount of information on ancient Chinese history is
A. a lack of interest in the past.
B. the inability of the Chinese to decode the script of the dragon bones.
C. a resistance to excavating ancient cities for fear of disturbing respected ancestors.
D. all of the above.

CHRONOLOGICAL EVALUATION

A. Opium War
B. Shang Dynasty
C. Confucius' lifetime
D. Han Dynasty
E. Kublai Khan and the Mongols
F. Peking Man
G. Portuguese arrive by sea
H. China's "Golden Age" (Tang Dynasty)
I. the Empress Dowager rules as regent for her son

MATCHING

1. this philosophy stressed man's relationship with nature
2. this philosopher's followers stressed five relationships as a code of ethics
3. during the Chin Dynasty, China was run by this system of government
4. this was an early Chinese system of pictorial symbols
5. this anthropological term describes the traditional Chinese family unit
6. this concept offers the Chinese a lawful means of getting rid of a bad ruler

A. afterlife
B. ideographs
C. feudalism
D. extended
E. legalism
F. matriarchal family structure
G. Taoism
H. Confucius
I. Mandate of Heaven
J. Middle Kingdom

TRUE/FALSE

A. the statement is true; the reason is true
B. the statement is true; the reason is false
C. the statement is false

1. The Chou Dynasty is often referred to as the "Age of Philosophers"; in that Confucianism, Taoism and Legalism emerged during this period.
2. When one examines the scope of Chinese history, it seems that the Great Wall did not accomplish its builders' goal; in that on numerous occasions China was dominated by people from the north.
3. Taoism is very similar to Confucianism; in that both philosophies emphasize the need for a systematic social order.
4. Moral lessons are an integral part of Chinese literature; because of the strong Confucian influence.
5. China's "Middle Kingdom: mentality has some rational basis: in that through much of man's recorded history the Chinese civilization was the most sophisticated based on organization and technological developments.

FILL-INS

1. The reverence, love and devotion to parents called _____, was reflected in traditional Chinese law.
2. During the Han Dynasty a route of commerce was developed between China and the Roman Empire, via India. This artery was known as _____.
3. Throughout much of Chinese history a civil service examination was mandatory for entry into government service. This test was based upon the precepts of _____>
4. Marco Polo was a famous Venetian traveler who is noted for his twenty years of service in the court of _____. (name the specific leader)
5. Give the dynastic name of the Manchus.
6. As a sign of submission during the Ch'ing Dynasty, Chinese subjects had to wear their hair in a _____.
7. Probably the bloodiest uprising in Chinese history was the _____ in the 1850s.
8. When representatives arrived at the Manchu court with tribute, they were expected to _____. This involved kneeling three times then stretching themselves out face down nine times before the emperor.
9. During the second half of the 19th century, Europeans carved China into _____, and in effect controlled China for several decades.
10. The "unequal treaties" granted foreigners _____. This meant that within their areas of control and within their "compounds," where they resided, Europeans would be subject to the laws of their own country and not those of China.
11. Within the scope of Chinese thought, it was evident by the end of the 19th century that the Manchus were losing the _____.

WORLD CULTURES
Learning Unit Test
China's Ancient Civilization
Test A

NAME ______________________________

MULTIPLE CHOICE		*CHRONOLOGICAL EVALUATION*	*MATCHING*	*TRUE/FALSE*
1.____	11.____	____	1.____	1.____
2.____	12.____	____	2.____	2.____
3.____	13.____	____	3.____	3.____
4.____	14.____	____	4.____	4.____
5.____	15.____	____	5.____	5.____
6.____	16.____	____	6.____	
7.____	17.____	____		
8.____	18.____	____		
9.____	19.____	____		
10.____				

FILL-INS

1. ______________________________
2. ______________________________
3. ______________________________
4. ______________________________
5. ______________________________
6. ______________________________
7. ______________________________
8. ______________________________
9. ______________________________
10. ______________________________
11. ______________________________

GRADE = $\frac{\qquad}{20}$ OR $\frac{\qquad}{100}$

WORLD CULTURES

Learning Unit Overview

20th Century China

NAME ___________________________

Chronology

1900	Boxer Rebellion
1911 (Oct.10)	Outbreak of the Republican Revolution/end of the Qing Dynasty
1912	Republic is established under Sun Yat-sen
1913-1927	General Yuan Shikai and *warlordism*
1921	Founding of the Chinese Communist Part in Shanghai
1923-1927	CCP and Nationalist for United Front
1927	Chang Kai-shek breaks with CCP
1931	Japan seizes Manchuria
1937	Clash at the Marco Polo Bridge ignites W.W. II
1945	End of W.W. II – civil war ensues between Communist and Nationalists
1949 (Oct.1)	People's Republic of China is founded
1949-1957	Land reform and collectivization
1950	Chinese troops fight U.S. forces in Korea
1957	*Hundred Flowers* Campaign
1958	Beginning of the *Great Leap Forward*
1960	Withdrawal of Soviet technicians
1964	Detonation of an atomic bomb
1966-1976	*Great Proletarian Cultural Revolution*
1971	China admitted to the United Nations
1972	President Nixon visits China
1976	Death of Mao Zedong
1979	Normalization of Sino-U.S. relations (end of formal relations with ROC)
1989	Tiananmen Square Incident
1997	Hong Kong returned to China/death of Deng Xiaoping
1999	Macao returned to China
2001	WTO entry and host of the 2008 Olympics

Key Names

Chiang Kai-shek
Sun Yat-sen
Yuan Shih-kai
Mao Zedong
Deng Xiao-ping
Chou En-lai

(names of recent significance)

Hua Guofeng
Hu Yaobang
Zhao Ziyang
Li Peng
Jiang Zemin

Key Terms

Maoism
cadres
Long March
Manchukuo
guerrilla warfare
warlords
Northern Expedition
double ten
Gang of Four
Four Modernizations
Red Guard

Three Principles of the People
Open Door Policy
Boxer Rebellion (Righteous and Harmonious Fists)
Shanghai Massacre
Great Leap Forward
Tianamen Square
ping pong diplomacy
normalization
KMT - Kuomintang (Nationalists)
Little Red Book *(Quotations from Chairman Mao)*
pragmatists/idealists
PLA (People's Liberation Army)

Key Concepts

1. As the 20th century, China struggled to free itself from foreign control and the remnants of the Qing Dynasty.
2. A variety of faction emerged in this struggle including the CCP, KMT and warlords.
3. In the midst of this struggle, imperial Japan occupied the most populated areas of China.
4. In the aftermath of World War II, the CCP emerged as the "new dynasty" driving the remnants of the KMT to Taiwan.
5. Mao Zedong, with his modified version of Marxism, radically altered Chinese society.
6. As the century ended China was in the midst of a drive to modernize and to find global acceptance on its own terms.

Readings

Texts for this unit include:

(A) Gunde, Richard. *Culture and Customs of China.* Connecticut: Greenwood Press, 2002.

(B) Kublin, Michael and Hyman Kublin. *China.* Boston: Houghton Mifflin Company, 1991.

________ 1. **A** pp. 21 – 26 (sources of dissent)

________ 2. **A** pp. 27 - 34 (historical overview)

________ 3. **B** pp. 145 - 155 (the New Republic)

________ 4. **B** pp. 159 - 169 (Sun Yat-sen and the Kuomintang)

________ 5. **B** pp. 184- 198 (the emergence of communist China)

________ 6. **B** pp. 201 – 213 (the struggle to modernize under Mao)

_______ 7. **B** pp. 226 - 238 (shifting alliances)

_______ 8. **B** pp. 240 - 258 (China after Mao)

_______ 9. **A** pp. 124 – 133 (China and Its Future)

Two additional required readings from any of the following:

_______ **A** pp. 35 – 57 (Thought and Religion)

_______ **A** pp. 59 – 87 (Literature and Art)

_______ **A** pp. 89 – 113 (Music and Dance)

_______ **A** pp. 115 – 140 (Food and Clothing)

_______ **A** pp. 141 – 165 (Architecture and Housing)

_______ **A** pp. 167 – 190 (Thought and Religion)

_______ **A** pp. 191 – 221 (Holidays and Leisure Activities)

1/02

Enrichment Activities

Two major projects will take place during the three-unit study of China. The first, in conjunction with the Language Arts Department, involves the reading of a novel that is both of literary acclaim and teaches something of China's culture. Unfortunately, tradition points toward Pearl S. Buck's *The Good Earth* or, more recently, the writings of Amy Tan. Research is under way for potentially more appropriate readings that fit both criteria. Although Jung Chang's *Wild Swans* is an excellent source for tracing the past century in Chinese history through the eyes of its people, it is much too cumbersome of an option for the this grade level and background. In the following pages are the materials needed for the effective use of *The Good Earth*. Students are asked to read the book in three segments over a three-week period. One day is spent in class discussion for each section. The teacher should lead the student's in topics including how the plot refers to the broader study of China and the ways that the western author might be depicting Chinese culture from her viewpoint. Each of these discussion days will begin with a short "accountability quiz" (samples included) to monitor student compliance with reading assignments. A final component will include a follow-up essay on the novel (samples included).

A "capstone project" will take place in the final weeks of the study. Students are permitted to select a topic of interest. After initial "exploratory research," students will forward a thesis or research question that will drive the project. In most cases, the project will result in a brief (approximately five page paper); however, other manifestations of the project will be considered for presentation in class. Included is a simple "research design form and a sampling of potential topics.

Reading Quiz No. 1
The Good Earth by Pearl S Buck
(Chapters 1 - 12)

NAME ______________________________

1. The book opens with what important day in Wang Lung's life?

____

2. A great source of annoyance for Wang Lung is his uncle. Explain.

____

____

____

3. Many Chinese cultural practices are cited in the reading. Briefly give an example of one tradition.

____

____

____

4. Cite one way that the south is different than the north.

____

____

____

5. Describe and explain the significance of any one of the following: firewagon, Old Mistress, Ching

____

____

____

Bonus: What two characters are being described in the following statements?

A. . . . (she) *had nothing active in her body except her tongue . . .*

B. *Words were to her things to be caught one by one and released with difficulty.*

A. ______________________ B. ______________________

Reading Quiz No. 2
The Good Earth by Pearl S Buck
(Chapters 13 - 24)

NAME ________________________________

1. What did Wang Lung do for income during his time in the south?

____

2. What option did Wang Lung and Olan seriously consider as a way to raise the money necessary to return to their land?

____

____

____

3. How did they eventually get the wealth necessary to return to their home in the north?

____

____

____

4. Who was the first laborer that Wang Lung hired to help him tend the newly acquired land?

____

5. What most irritated Wang Lung about Olan's appearance?

____

6. Why did Wang Lung have so much free time to spend in the tea shop?

____

____

7. Who said the following? ____________________	*Now I will fetch my wife and son. There are the three of us mouths, and in this great house of yours it will never be missed what we eat and the poor clothes we wear.*
8. Who is being described in this passage? ____________________	*And if one had told him there were small hands like these he would not have believed it, hands so small and bones so fine and fingers so pointed with long nails . . .*

9. Why did the robbers never come to the house of Wang Lung?

____

____

10. Why did Wang Lung do to overcome his feelings of tension?

____

____

Reading Quiz No. 3
The Good Earth by Pearl S Buck
(Chapters 25 - 34)

NAME ______________________________

1. Cite one of the two requests that Olan made in her final days of life.

____

____

2. What scheme did Wang Lung and his son develop in order to eliminate the uncle?

____

____

____

3. What "guests" does the cousin bring to the "Great House of Wang?"

____

____

4. Identify Pear Blossom.

____

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____

5. Describe the closing scene.

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Bonus: ______________________________

The Good Earth
In-class Essay

Option One: **What role does Confucianism play in the life of Wang Lung?**

In many ways, Wang Lung is typical of a western entrepreneur. He works hard, accumulates capital, and acquires land. However, his desire for wealth is constantly tempered by his obligations to certain relationships. Explain.

Option Two: **Why did Pearl S. Buck use *The Good Earth* for the title of her book?**

Earlier in the year we struggled with the reason as to why Kamala Markandaya used Nectar in a Sieve for her similar novel. Buck's choice is a bit more obvious.

Option Three: **How does Taoism manifest itself in** *The Good Earth*?

The concept of "yin and yang" represents the interplay of opposite forces resulting in the wholeness of the universe. What positive forces are found in Buck's novel? What negative forces interact with these to develop the plot of this novel?

China Capstone Project

Sample Questions/Topics

Questions:

Is the Three Gorges Dam good for China?

Does China deserve the 2008 Olympics?

Did the Great Wall fulfill its purpose?

Is China ready for the WTO?

Has Hong Kong benefited since Britain's departure?

What is the future of Taiwan?

Is Maoism dead in contemporary China?

Is China practicing female infanticide?

What is the role of "face" in Chinese social psychology?

Where would China be without the rule of Emperor Shi Huangdi?

What was China's greatest dynastic period?

Topics:

Tinananmen Square Incident

Chinese Music (i.e. Peking Opera)

Chinese Movie Industry (or Hollywood in China)

Cultural Revolution

Falun Gong

China's reaction to 9-11

Mao's legacy

Sino-US relations (pingpong diplomacy, normalization, etc.)

Sino-Russian relations

Sino-Indian Relations

China's minorities

Chinese architecture (fengshui)

Chinese eating habits (both form and function)

Bottom Line: The *sky's the limit*! Find something of interest.

World Cultures
China Capstone Project

NAME ______________________________

General Topic: ______________________________

____

Research Question/Thesis: ______________________________

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Sources: (in MLA citation form)

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DUE DATE: ____ 2002

APPROVED (teacher's use) ____________________

Guidelines for Final Paper

1. *length - approximately 4-5 pages of content*
2. *approved research design should be attached to the final paper*
3. *Works Cited required (minimum of 3 sources)*
4. *due _____ 2002*

Random Additions

After studying China for many years, I have accumulated a large collection of articles, images and books. It would be cumbersome to include such materials in this curriculum overview; however, in the following pages I have included a few favorite and/or new items that can be used to develop student interests.

Monday, January 7, 2002

case for the importance of studying China.

China is on the rise; take heed, rest of the world.

Middle Kingdom emerges

By Steve Friess

JON C. KRAUSE

Without a doubt, 2001 was a landmark year in world history. A turning point. The beginning of a new era. But not only because of Sept. 11.

Pundits now regard the terror attacks and subsequent war in Afghanistan as the biggest story of the year, and they're right. The world would be hard-pressed to find a more shocking, far-reaching calamity of any year that altered daily life as immediately or as immensely as that.

In the long-term, though, the story of this year was China.

Decades from now, after Americans have returned to their complacency and some other brutal regime has assumed control of Afghanistan, the lasting impact of 2001 will be the revolutionary, truly astonishing events witnessed in the Middle Kingdom.

This was, after all, the year China became a member of the World Trade Organization, landed the 2008 Olympics, qualified for the World Cup finals for the first time, acknowledged its AIDS problem and enjoyed robust economic growth even as the world endured the worst slump in an age.

And, in what would have been the most dramatic foreign story to Americans had it not been for Sept. 11, the Chinese elicited an apology from the United States before releasing the detained crew of a U.S. spy plane that collided with a Chinese fighter jet over the South China Sea. That the apology was blatantly insincere is irrelevant; the Bush administration liberated those service members only by pleasing Beijing — and then spent the summer groveling to improve U.S.-China relations.

It would be going too far to claim this was the year China came into its own, but it proved in 2001 that it is an emerging superpower whose growing influence someday will alter the global landscape.

The WTO entry, certainly, places this once-socialist bastion firmly on its way to rivaling the United States as a capitalist powerhouse. Its borders will open wider to trade with more evenhanded tariffs, and its laws will soon become far more conducive to foreign businesses opening shop in every conceivable industry. The result will be the accelerated development of China's hinterlands, a massive influx of new jobs in manufacturing and professional sectors and a modernization of civil, criminal and corporate regulations that could eventually also help force a more evenhanded administration of law for all.

Politically, too, China emerged as a far savvier player on the world stage than the United States, as evidenced by its successful bid for the 2008 Summer Games. Sick of being lectured to by an arrogant America about its faults, the nations of the world welcomed Beijing's live-and-let-live approach and rewarded China for it. China rarely offers a critical word about anyone — Japan and the United States excepted — and almost never butts into anybody else's internal problems. Heck, the state-owned media even refused to vilify the Taliban.

Meanwhile, the country also kissed up to all those seemingly inconsequential countries Washington finds of little use. By the time the International Olympic Committee handed it a landslide in July over Canada, France and Japan, China had spent years trick-or-treating for votes from world leaders who couldn't get past the White House switchboard.

These gestures — a visit by Chinese President Jiang Zemin here, a direct-aid gift to help build a soccer stadium there — add up. Pretty soon, Sino-Whoever relations are better than ever everywhere you look.

Turns out, there are an awful lot of seemingly inconsequential countries out there, and many of them vote in the IOC or the United Nations or wherever a reflection of world opinion emerges. While Washington disregards dominant views on everything from Israel to missile defense, Beijing continues to enhance its prospects as a palatable alternative to America as the world leader the others obey.

China's abysmal human-rights record has become irrelevant. It remains an agonizing problem but one the world lacks the motivation to tackle. Unless Beijing does something overwhelmingly egregious — and apparently persecuting Falun Gong members and annihilating autonomy-craving Muslims in the northwest aren't bad enough — no country with any human-rights problems of its own will say a word. That's most of the planet.

Washington won't shy away from speaking up — it makes Americans feel superior — but the United States will do little else because there's too much money to be made in China. U.S. politicians know consumers also view it as a human right to be able to buy cheap China-made stuff at Wal-Mart and that America's major companies view it as a human right to be able to open franchises in the world's only booming economy.

Instead, the West will hope that China's economic successes force democratic reforms, too. That logic, uttered incessantly when the IOC picked Beijing for 2008, remains to be proved. There's been no evidence yet that China's financial success thus far has led to genuine political freedom.

A decade from now, China will be more powerful and more economically accessible than ever. The events of 2001 position it for this. That outcome will resonate to every part of the globe — and reorganize the geopolitical power dynamic for the new century.

Steve Friess (Friesster@aol.com) is USA Today's chief stringer in China.

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The Lis Have It

李

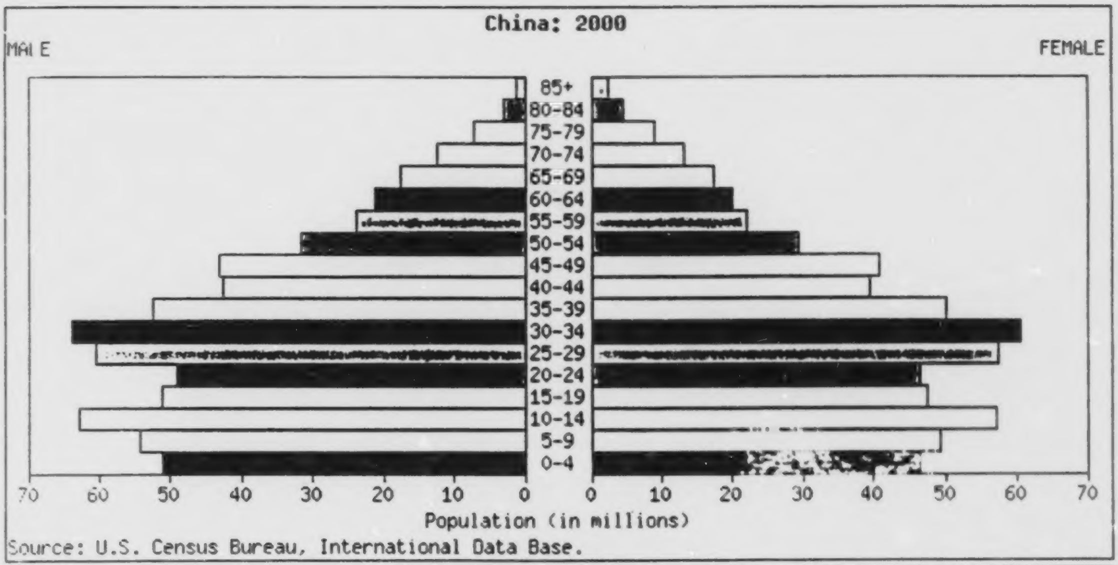
The Xinhua news agency announced last week that the family name Li (the character is above), which belongs to some 87 million Chinese mainlanders, including hard-line Premier Li Peng, has surpassed Zhang as the most widely used surname in the world.

. . . a quick way to help students grasp the size of the Chinese population. (TIME, 5/19/97)

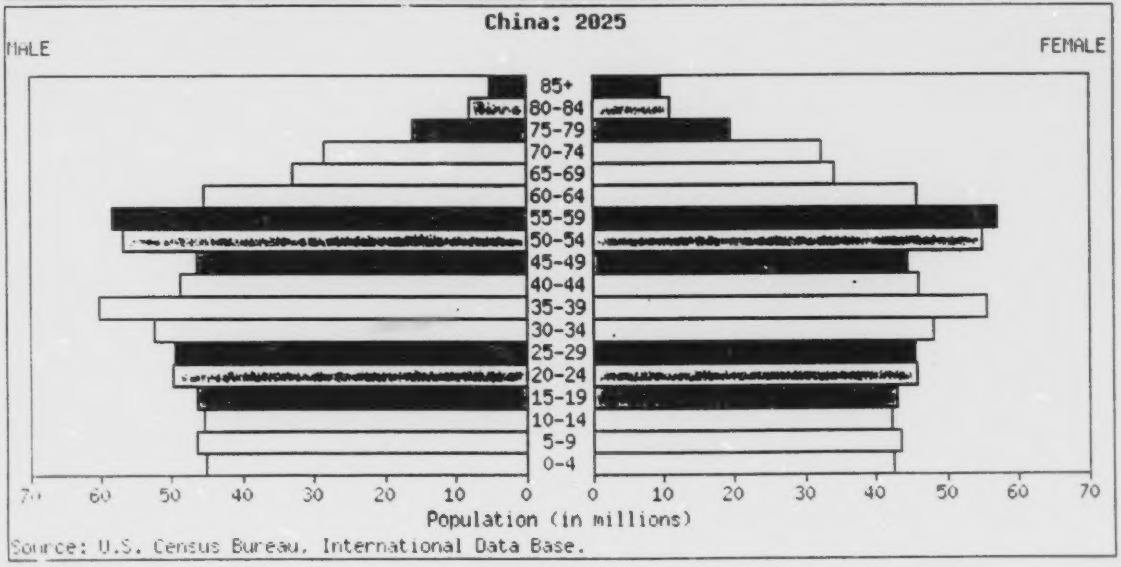
In conjunction with the first learning unit, population pyramids are an excellent way to make demographic predictions and to draw comparisons. Many websites feature such data including –

http://www.census.gov/ipc/www/idbpyr.html

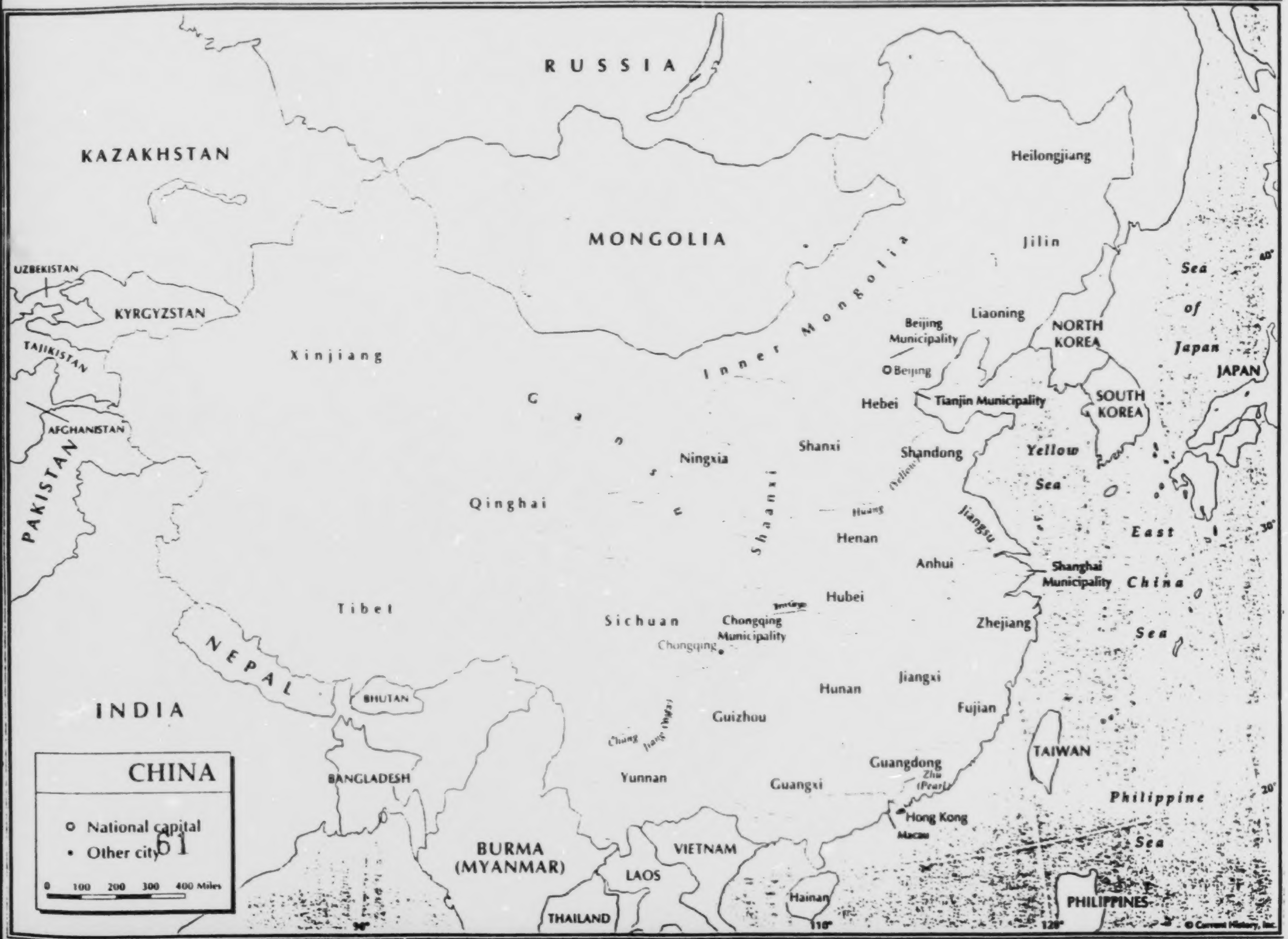
Population Pyramid Summary for China



Source: U.S. Census Bureau, International Data Base.



Source: U.S. Census Bureau, International Data Base.


RUSSIA
KAZAKHSTAN
MONGOLIA
UZBEKISTAN
KYRGYZSTAN
TAJIKISTAN
AFGHANISTAN
PAKISTAN
Xinjiang
Gansu
Inner Mongolia
Heilongjiang
Jilin
Liaoning
Beijing Municipality
Beijing
NORTH KOREA
SOUTH KOREA
Sea of Japan
JAPAN
Hebei
Tianjin Municipality
Ningxia
Shanxi
Shandong
Yellow Sea
Qinghai
Shaanxi
Huang
Henan
Jiangsu
Anhui
Shanghai Municipality
East China Sea
Tibet
Sichuan
Chongqing Municipality
Chongqing
Hubei
Zhejiang
NEPAL
BHUTAN
INDIA
Jiangxi
Hunan
Fujian
Guizhou
Chang Jiang (Yangtze)
Yunnan
Guangxi
Guangdong
Zhu (Pearl)
TAIWAN
BANGLADESH
Philippine Sea
Hong Kong
Macau
BURMA (MYANMAR)
LAOS
VIETNAM
Hainan
THAILAND
PHILIPPINES
90°
110°
120°
20°
30°
40°
CHINA
○ National capital
• Other city
0 100 200 300 400 Miles
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Current History always features quality maps that make great overheads.

Understanding Contemporary China, 1945-Present:
An Instructional Unit for 10th Grade Global History

Judith A. DuPre
Fulbright-Hayes Seminar Abroad Program
China: tradition and Transformation
Summer 2001

Understanding Contemporary China: 1945-Present

Introduction: This unit of study is based on the New York State Core Curriculum for Social Studies published in 1999. This Core Curriculum prescribes a two-year course entitled "Global History and Geography" to be taught in grades 9 and 10. The Global History and Geography course is based on New York State's five social studies standards, common themes and concepts that reoccur across time and place, and division into eight historical units. This project is designed to meet the requirements of Unit Seven: The 20th Century Since 1945, Topic D- "The Chinese Communist Revolution" and Unit Eight: Global Connections and Interactions, Topic A- "Social and Political Patterns and Change", Topic C – "The Environment and Sustainability", and Topic D- "Science and Technology". It is intended to provide students of average and above average ability with an introductory survey of modern Chinese history as one segment of a broader world history course.

Standards: #2. World History

Students will use a variety of intellectual skills to demonstrate their understanding of major ideas, eras, themes, developments, and turning points in world history, and examine the broad sweep of history from a variety of perspectives.

#3. Geography

Students will use a variety of intellectual skills to demonstrate their understanding of the geography of the interdependent world in which we live– local, national and global– including the distribution of people, places, and environments over the Earth's surface.

#4 Economics

Students will use a variety of intellectual skills to demonstrate their understanding of how the United States and other societies develop economic systems and associated institutions to allocate scarce resources, how major decision-making units function in the U.S. and other national economies, and how an economy solves the scarcity problem through market and non-market mechanisms.

#5. Civics, Citizenship, and Government

Students will use a variety of intellectual skills to demonstrate their understanding of the necessity of establishing governments; the governmental system of the U.S. and other nations; the U.S. Constitution; the basic civic values of American constitutional democracy; and the roles, rights, and responsibilities of citizenship, including avenues of participation.

Key Concepts:

conflict
change
choice
culture
diversity
nationalism
environment
economic systems
needs & wants
factors of production
interdependence
movement of people & goods
science & technology
political systems
citizenship
power
decision-making
human rights
justice
government

Guiding Questions:

Unit Seven: The Twentieth Century Since 1945

1. What roles did such individuals as Jiang Jieshi (Chiang Kai-shek) and Mao Zedong play in the Communist Revolution in China?
2. How successful was Mao in meeting the needs of the Chinese?
3. What were the successes of the Chinese Revolution under Mao?
4. How might a Chinese perspective of "liberation" differ from that of a westerner?
5. Why were the Communists under Deng Xiaoping willing to adopt elements of the West's market economies but not their concept of human rights?
6. To what extent did the course of communism develop differently in the former Soviet Union and China?
7. To what extent are the stages of the Communist Revolution in China similar to those of other revolutions?
8. What hope does democracy have in a post-Deng China?

Unit Eight: Global Connections and Interactions

1. What patterns of migration are emerging in the late 20th/early 21st Century?
2. What strategies are nations taking to overcome the adverse aspects of urbanization and overpopulation?
3. How do societies balance their desire for economic development with the pressures such development places on the environment?
4. To what extent have modernization and westernization led to conflicts within traditional societies?
5. To what extent has the status of women advanced throughout the 20th century?

Essential Content:

Key Events	Key People/Groups	Key Terms
Long March Chinese Civil War Korean War 100 Flowers Campaign Great Leap Forward Sino-Soviet Split Great Proletarian Cultural Revolution Democracy Wall Movement Tiananmen Square Massacre Return of Hong Kong World Trade Organization membership	Mao Zedong Communist Party Jiang Jieshi (Chaing Kai-shek) Kuomintang (Nationalists) Red Guards Gang of Four Deng Xiaoping Jiang Zemin	Marxism-Leninism Little Red Book (Quotations from Chairman Mao) totalitarianism Five Year Plans nationalization collectivization communes "Four Olds" Taiwan Two China Policy Four Modernizations privatization joint ventures special enterprise zone Responsibility System "Goddess of Democracy" market socialism One-child Policy Three Gorges Dam

Objectives:

1. Students will be able to construct a time-line of the major events in Chinese history, 1945-present.
2. Students will be able to evaluate the successes and failures of Mao's policies, 1949-1976.
3. Students will be able to compare and contrast the policies of Mao Zedong and Deng Xiaoping.
4. Students will be able to compare and contrast the Soviet and Chinese experiences in building a communist state.
5. Students will be able to apply Crane Brinton's "Pattern of Revolution" to the Chinese Communist Revolution.
6. Students will be able to identify the challenges facing China today.

Textbooks/ Resources:

Ellis, Elisabeth Gaynor and Esler, Anthony, World History: Connections to Today, (Prentice Hall, 1997 and 2001)

Scholastic Update, "China Faces Change, (September 18, 1992)
"China's Second Revolution: The Race to Get Rich", (March 22, 1996)

Lesson 1 – The Communism Victory in China

Big Idea: After the collapse of the Qing dynasty in 1911, civil war and foreign invasion tore apart the Chinese Republic. In 1949, the Communists defeated the Nationalists and created the People's Republic of China.

Standards: # 2, 3, 4, and 5

Objectives:

1. Students will be able to list the main factors contributing to the Communist victory in the Chinese civil war.
2. Students will be able to evaluate the roles of the major political leaders during the Chinese Republic.

Essential Questions:

1. What were the major problems facing the Chinese Republic?
2. What impact did the Japanese invasion have on China?
3. Why did the Communists defeat the Nationalists for control of China?

Procedures/Activities:

1. Anticipatory Set: Students will work alone to complete the chart, "What I Know About China." Students will then share their responses with the class as the teacher lists them on the overhead.

2. Review of prior learning: The teacher will distribute an outline, "The Chinese Republic", and Chapter 29: Primary Source Activity, "The Long March Across China." and Graphic Summary: "Struggle for Control in China, 1931-1949." (From Prentice Hall World History Teacher Resources)

3. Communist Triumph in 1949: Students will read pages 880-881 in World History: Connections and make a list in their notebooks of 5 reasons for the success of the Communists.

4. Comparing goals of Chinese leaders. The class will be divided into groups of three students. The task of each group is to make a chart that lists
    a. the main goals of each Chinese leader, Sun Yixian, Jiang Jieshi and Mao Zedong, and
    b. the one most important contribution each man made to Chinese history, 1911-1949.

    This is to be handed in at the end of the period. Students may use their textbooks, Chapters 25 and 34.

Homework: Graphic organizer: "From Revolution to Reform in China"

Brainstorming Activity: Prior knowledge about China

Directions: Fill in as many of the blocks on the chart below that you can. Use both your general knowledge as well as previous units of study in Global History.

	What I Know	What I Think I Know	What I Want to Know
Chinese History			
China Today			

The Chinese Republic, 1911-1949

- Sun Yixian (Sun Yat-sen) – "father" of the Chinese Revolution
  - Leader of Guomindang (nationalists)
  - Three Principles of the People: Nationalism, Democracy, and Livelihood
  - 1911 - Revolution topples Pu Li, child emperor
    - Sun becomes 1st president of Chinese Republic
  - 1912- Sun steps down and General Yuan Shikai takes over

- Rise of Warlord's power (1916-1228)
  - Chaos & foreign imperialism
  - World War I, 21 Demands
  - 1919 - May 4th Movement (student protest vs. WWI treaties)
  - 1921 - Formation of Chinese Communist Party

- General Jiang Jeshi (Chiang Kai-shek)
  - 1925 - Jiang becomes president of China & defeats warlords
  - 1927 - Jiang drives Mao and Communists out of Guomindang
    - Chinese Civil War begins
  - 1937 - Japanese invasion of China
    - Jiang fights Japanese & Communists

- Mao Zedong
  - 1921 - joined Chinese Communist Party
  - 1928 - Communists expelled from Guomindang
  - 1934 - 1949 Long March (6,000-mile retreat)
    - Communists gain support from peasants
    - War against the Guomindang and the Japanese
  - 1949 - Jiang & Guomindang flee to Taiwan
    - Communist People's Republic of China proclaimed

Homework Assignment: From Revolution to Reform in China

Directions: Complete both of the following exercises based on reading pages 880-885 in your textbook.

Part A: Complete this table by listing the developments in the People's Republic of China under Mao and Deng.

Mao Zedong (1949-1976)	***Deng Xiaoping (1978-1997)***

Part B: On the back of this paper, create a drawing (political poster, cartoon) illustrating one of the programs introduced by Mao Zedong or Deng Xiaoping. Be sure to label your drawing.

Lesson 2 –Building Communism in China

Big Idea: Beginning in 1949, the Communists carried out economic and social reforms while building a totalitarian state.

Standards: # 2, 3, 4, and 5

Objectives:

1. Students will be able to identify the major policies of the Communist government of China under Mao.
2. Students will be able to evaluate the successes and failures of Mao's policies.

Essential Questions:

1. What was the role of Mao Zedong in the creation of a communist society in China?
2. How were the political, economic and social systems re-organized in China?
3. What was China's relationship with other nations during the Cold War?
4. To what extent was communism successful in transforming China?

Procedures/Activities:

1. Anticipatory Set: Students will discuss their reactions to the handout "What if the State Education came up with this School Reform Plan?"

2. Review of prior learning: The teacher will project an overhead transparency with the following items listed: The Theory of Communism, class struggle, proletarian revolution, dictatorship of the proletariat, and true communism. Students will work with a partner to develop definitions for each of these terms. Student answers will be shared and discussed with the class.

3. China Under Mao Zedong: (all readings are from *World History: Connections to Today* - Teacher Resources)
   a. Students will receive two handouts, "Mao Zedong: The People's Democratic Dictatorship" and "Quotations from Chairman Mao." Students will be asked to interpret Mao's words and to predict Mao's policies.
   a. Students will take notes to complete the graphic organizer, "China Under Mao: 1949-1976."
   b. Students will read and answer questions based on the following handouts: "The Trial" from the novel, *The Sun Shines Over the Sangkan River* by Ting Ling, "Working at the Cadre School" from *Six Chapters From My Life "Downunder"* by Yang Jiang, and "The Cultural Revolution in China" from "A Modern Rouge et Noir" in *Voices from the Whirlwind: An Oral History of the Chinese Cultural Revolution*
   c. Students will work in small groups to develop and write a summary sentence to describe each of Mao's policies - political, economic, social, and foreign. Four sheets of poster paper, each labeled with one type of policy, will be mounted around the room. A representative of each group

will write his/her group's sentences on the appropriate piece of paper. Student responses will be discussed.

4. Closure Activity: Students will complete and hand in "Mao's Roller Coaster Ride" as their "Ticket Out The Door."

Homework Assignment: Complete the graphic organizer "Evaluation of Mao"

10

What if the State Education Department came up with *This* School Reform Plan?

1. All students would leave home and live at school from ages 5-18.
2. All students would take identical courses in schools nationwide as prescribed by the State. There would be no electives and no exceptions.
3. There would a required number (quota) of assignments for each course. There would be a minimum of 80 science labs written up each year, 10 novels and 10 research papers in English each year, and 8 social studies tern papers each year.
4. All books will be issued from the central library.
5. All supplies such as pens, pencils, paper and notebooks may be only purchased at the school bookstore.
6. All students will be assigned daily custodial and property maintenance assigned by the administration.
7. All students would be paid $5.00 per week and given a grade of 75%. There would be no variation in pay or grades.

Do you like this plan? Would it work?
Why or why not?

Quotations from Chairman Mao

Mao's quotations have been read by millions of Chinese, in the so-called *Little Red Book*. The *Little Red Book* is also the handbook for revolutionaries and guerrilla movements throughout the world. Below is a selection of Mao's ideas from the book:

On Power:	"Political power grows out of the barrel of a gun."
On Victory:	"Just because we have won a victory, we must never relax our *vigilance* (watchfulness) against the mad plots for revenge by the imperialists and their running dogs."
On Revolution:	"A revolution is not a dinner party, or painting a picture; it cannot be leisurely, gentle, kind, courteous, and restrained. A revolution is an insurrection by which one class overthrows another."
On Ignorance:	"It is to the advantage of *despots* (rulers with unlimited power) to keep people ignorant; it is to our advantage to make them intelligent. We must lead all of them gradually from ignorance."
On Youth:	"The world is yours as well as ours. China's future belongs to you. You young people, full of vigor and vitality, are in the bloom of life. Our hope is placed in you."
On Women:	"Enable every woman who can work to take her place on the labor front, under the principle of equal pay for equal work. Genuine equality between the sexes can only be realized in the process of changing society as a whole."
On Guerrilla Warfare:	"The enemy advances, we retreat The enemy camps, we *harass* (bother) The enemy tires, we attack The enemy retreats, we pursue."

Answer these questions based on the quotations above:

1. What do these quotations reveal about Mao's views on citizenship, civil rights and freedoms?

2. What do you think life would be like in a communist China led by Mao?

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CHINA UNDER MAO ZEDONG (1949-1976)

1949 – People's Republic of China (PRC) established

- *Jiang Jeshi & Koumindang flee to Taiwan; establish Republic of China which is recognized & supported by US*
- *Mao begins to build communist dictatorship in PRC; turns to USSR for support*
- *Mao begins land redistribution, re-education, censorship, single party rule*

1950 – China seizes Tibet

1950-53 – Korean War

China supports North Korean communist forces but avoids direct confrontation with US

1952 – 1st Five Year Plan

- *nationalization of industry, banking, transportation,*
- *creation of centralized bureaucracy to direct economy,*
- *emphasis on heavy industry, price controls, rationing, building infrastructure - - - very successful*

1956-57 – One Hundred Flowers Campaign

Mao allows open public expression of ideas. After hesitation, 550,000people speak out. Turns to criticism of government, demands for free speech & other reforms.

1957-8 – Anti-Rightist Campaign

Shocked by level of discontent, Communist Party redefines free speech as any talk which unites the people, builds socialism 7 strengthens CP. Thousands of intellectuals persecuted, imprisoned, silenced or eliminated.

1958 – Great Leap Forward (2nd 5 Yr. Plan)

- *Goal: rapid industrialization*
- *Ended all small private industries and privately owned plots of land*
- *Peasants organized into communes of approximately 5,000 families with own schools, housing, communal kitchens, factories. All land, animals, equipment owned by commune & peasants were paid wages.*
- *Gov't set production quotas and took a set amount of grain in taxes.*
- *People encourages to build "backyard furnaces: to increase steel production but resulted in low quality, useless goods*
- *Coincided with 3 years of bad weather*
- *Led to food shortages, diversion of gov't funds to import grain which led to massive starvation, malnutrition, disease (approx. 30 million deaths)*
- *An economic catastrophe!*

1960 – Sino-Soviet Split

Caused by ideological differences, competition for leadership of communist nations, de-Stalinization, territorial disputes

1962 – Border war with India

1964 – Chinese test 1st nuclear test

1964-1978 – China supports communist forces in Vietnam, Laos & Cambodia

1966-69 (official end) – Great Proletarian Cultural Revolution

- *Goals: 1) to purge CP of old leadership, recapture "revolutionary zeal" and "save" the revolution, to eliminate bourgeois/capitalist tendencies, & to preserve his own power; 2) Eliminate economic differences between intellectual & manual laborers and urban workers & peasants.*
- *Main target: educational system which Mao believed reinforced class divisions; to eliminate the "Four Olds" - old thoughts, culture, customs and habits*
- *Main support from army & students who organized selves into "Red Guard" who harassed, humiliated, beat and murdered professors*
- *Schools and universities closed, intellectuals exiled to remote villages to hard labor*
- *Period of economic chaos, political anarchy*
- *Ended after death/murder of Mao's chief rival. Army ordered to put down Red Guard who were sent to communes.*
- *Results: an education system in shambles, a lost generation with no education, decline in industrial production, international isolation, approximately 100 million people were targeted*

1971 – China admitted to United Nations replacing Nationalist China (Taiwan)

International recognition of PRC after 20 years of defeated motions

1972 – U.S. President Nixon's visit to China

Beginning of normalizing US-China elation s- diplomatic, cultural, trade

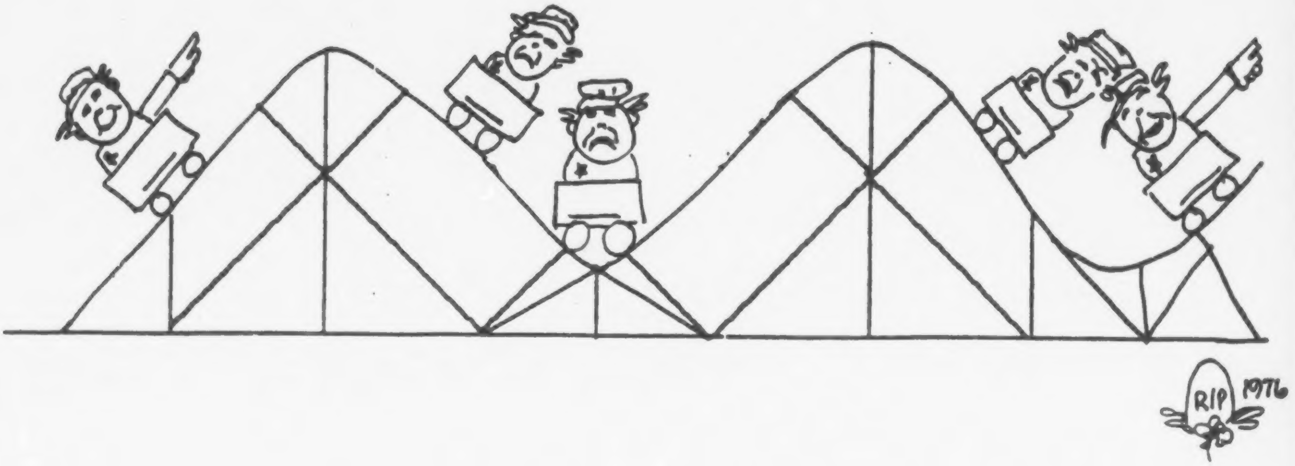
1976 – Death of Mao

Social policy in China

- **Women** – *prohibited arranged marriages, allowed divorce, job (not pay) equality, allowed women to own land, established state-run nurseries*
- **Education**- *simplified language, adopted Mandarin as official language, increased elementary schools & literacy, political indoctrination*
- **Health Care** - *"barefoot doctors", trained in traditional Chinese medicine, sent to villages to deal with basic health issues*
- **The Arts** – *socialist realism, glorifying the happy, hard-working peasant or the successes of a socialist society*

Ticket Out the Door

MAO'S ROLLER COASTER RIDE



Directions: Place the letter of the following events on the correct roller coaster car in the cartoon above.

A. Sino-Soviet Split
B. The Great Proletarian Cultural Revolution
C. People's Republic of China set up
D. The Great Leap Forward
E. China's admission to the United Nations

An Evaluation of Mao Zedong

In what ways was Mao's leadership both good and bad for China?

Mao's leadership was GOOD because:	Mao's leadership was BAD because
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.

What do you think was the most positive and the most negative aspect of Mao's rule? **Why?**

Lesson 3 –Reform in China

Big Idea: After a series of failed reforms in China, Communist leaders introduced elements of capitalism.

Standards: # 2, 3, 4, and 5

Objectives:

1. Students will be able to identify the major reforms introduced by Deng Xiaoping.
2. Students will be able to compare and contrast the policies of Mao Zedong and Deng Xiaoping.
3. Students will be able to evaluate the successes and failures of reform in post-Mao China.

Essential Questions:

1. What were the major problems facing the China after the death of Mao?
2. How did Deng Xiaoping's reforms attempt to address the nation's problems?
3. How successful have these reforms been?

Procedures/Activities:

1. Anticipatory Set: The teacher will have several items "Made in China" on display in the classroom along with several newspaper articles about local companies doing business in China. Students will be asked what has changed in China since Mao's death to make what they are seeing possible.

2. Review of prior learning: Students will use the chart they completed for homework (listing the successes and failures of Mao) to answer the following discussion questions:
   a. How would you describe political, economic, and social conditions in China in 1976?
   b. What problems existed because of Mao's policies?
   c. What are some possible changes or reforms that could be made to correct these problems?

3. Economic Reform in China:
   a. Deng's quotation "What difference whether the cat is black or white as long as it catches mice?" will be put on an overhead projector. Students will be asked to discuss what they think Deng meant.
   b. Students will take notes to complete the handout "China Under Deng Xiaoping (1978-1997)."
   c. Students will answer written questions based on reading the following articles in Scholastic Update magazine: "To Get Rich is Glorious" and "The Legacy of Tiananmen", (September 18, 1992), "China's Controversial Policy: 'One Couple, One Child' " (September 18, 1987), "The Second Revolution." and "The China Debate" (March 22, 1996).

   d. In the class discussion that follows the completion of the readings, students will create a list of challenges/issues/problems China faces today because of, or in spite of, these reforms.

4. Comparing policies of Chinese leaders. Students will work with a partner to complete a Venn diagram comparing and contrasting the policies of Mao and Deng. This will be handed in at the end of the period.

Homework: None

China Under Deng Xiaoping (1978-1997)

Economic Reform - Four Modernizations: agriculture, industry, science & technology, and defense

- Agriculture
  broke up communes
  introduced **RESPONSIBILITY SYSTEM** *(autonomy & rewards for hard work)*
  peasants allowed to sell surplus (beyond fixed amount to gov't) for profit

  Results: *dramatic increase in production, peasant income, higher prices for urban population, gap between rich & poor peasants*

- Industry
  lessening of bureaucratic control, decision-making by local managers
  reduction or end to government subsidies
  small business ownership allowed (restaurants, beauty shops, small textile factories
  introduction of incentives for hard or good work
  opened up China to foreign investment

  Results: *dramatic increase in production, world trade, gov't unwilling to close down unsuccessful or inefficient enterprises for fear of massive unemployment, growing gap between rich & poor, environmental problems*

- Opening to the West
  normalized relations with U.S., Japan
  established **JOINT VENTURES** *with Western companies*
  acquired technology, capital and management expertise
  created **ECONOMIC ZONES** *where foreign companies were allowed to own & run businesses*
  allowed Chinese students to study in the West

  Results: *tremendous economic growth, problems over issues such as human rights and rules for conducting business*

China Faces Change

Directions: Answer these questions based on reading the assigned articles from *Scholastic Update* magazine.

"To Get Rich is Glorious"

1. Deng's economic reforms allowed more individual economic freedom. What problems have resulted?
2. What do Communist Party conservatives fear may result from these problems?
3. What did Deng mean by the phrase "A rising tide lifts all boats"?

"The Legacy of Tiananmen"

4. What were some of the complaints of Chinese students in 1989?
5. Why did the government hesitate before acting?
6. What was the "Goddess of Democracy"?
7. What other groups began to support the students?
8. What was the "last straw" that provoked the government into taking violent action?

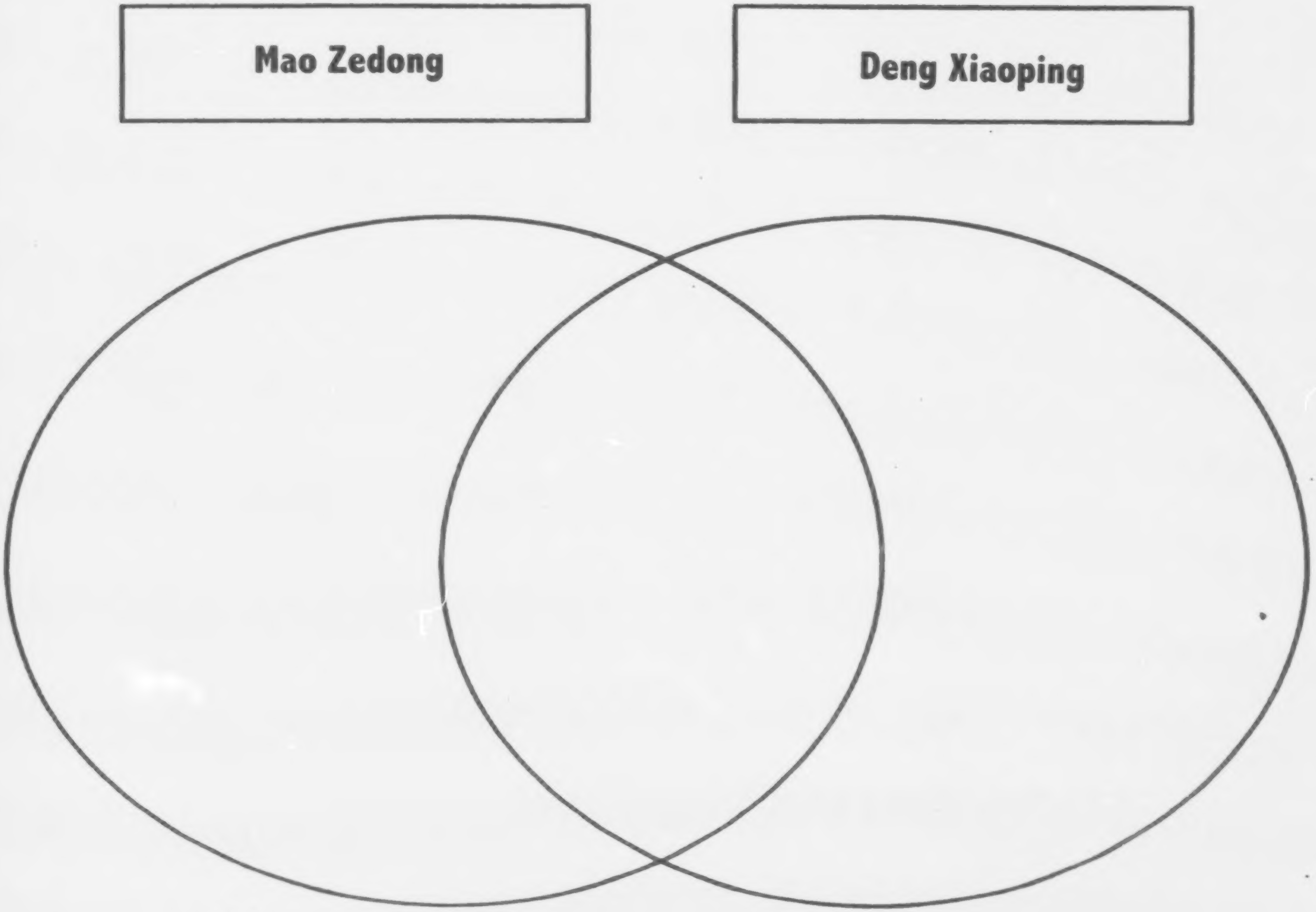
"China's Second Revolution"

9. List some of the changes in China over the past 20 years.
10. What are some of the problems or challenges facing China today?

"The China Debate"

11. Explain three of the major issues between the United States and China.

Comparing & Contrasting Policy in China


Mao Zedong
Deng Xiaoping

Lesson 4 –Analyzing 20th Century China

Big Idea: The Communist Revolution brought major political, economic and social transformations to China.

Standards: # 2, 3, 4, and 5

Objectives:

1. Students will be able to construct a timeline of the major events in 20th Century Chinese history.
2. Students will be able to apply Crane Brinton's "Anatomy of Revolution to the Chinese communist revolution.
3. Students will be able to compare and contrast the Communist revolutions in the Russia and China.
4. Students will be able to complete a T-chart comparing China pre-1949 to China today.
5. Students will be able to identify challenges challenging China today.

Essential Questions:

1. Have China's 20th century revolutions followed a familiar historical pattern?
2. How has the communist revolution changed the face of China?
3. How have the Russian and Chinese experiences with communism been similar and different?

Procedures/Activities:

1. Anticipatory Set: Students will work with a partner to construct a timeline of 20th century Chinese history. Each team will be given an envelope containing slips of paper containing 12 different 20th Century events to place in the correct chronological order. Students will then share their responses with the class and transfer the correct order of events to a timeline they will write in their notebooks.

2. Applying the "Pattern of Revolution": Students will complete the graphic organizer comparing the French, Russian and Chinese Revolutions based on class discussion.

3. Comparing Communist Experiences. The class will be divided into groups of three students. The task of each group is to make a list of similarities and differences that occurred in Russia and China under communism. Students will share their answers with the class as the whole group completes a set of class notes.

4. The Transformation of China: Students will work in groups of four to create a poster-sized T- chart "China- Yesterday & Today" which describes the political, economic, and social differences between China in 1900 and China in 2000.

Homework: China Today Project

Events for timeline of 20th century Chinese history.

Sun Yixian (Yat-sen) becomes president of Chinese Republic

Japanese invasion of China (WWII)

Mao establishes the People's Republic of China

The Great Leap Forward

The Great Proletarian Cultural Revolution

PRC is admitted to the United Nations

Mao dies

Deng Xiaoping announces the "Four Modernizations"

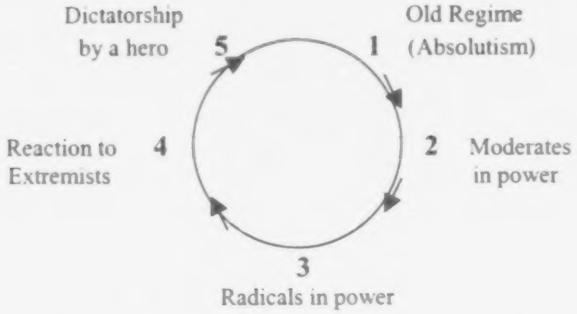
Tiananmen Square massacres

Hong Kong becomes part of PRC

PRC wins bid to host Olympics

Jiang Zemin becomes Chinese leader

The Pattern of Revolution: Do events in China follow an historical pattern?


Dictatorship
by a hero
5
1
Old Regime
(Absolutism)
4
Reaction to
Extremists
2
Moderates
in power
3
Radicals in power

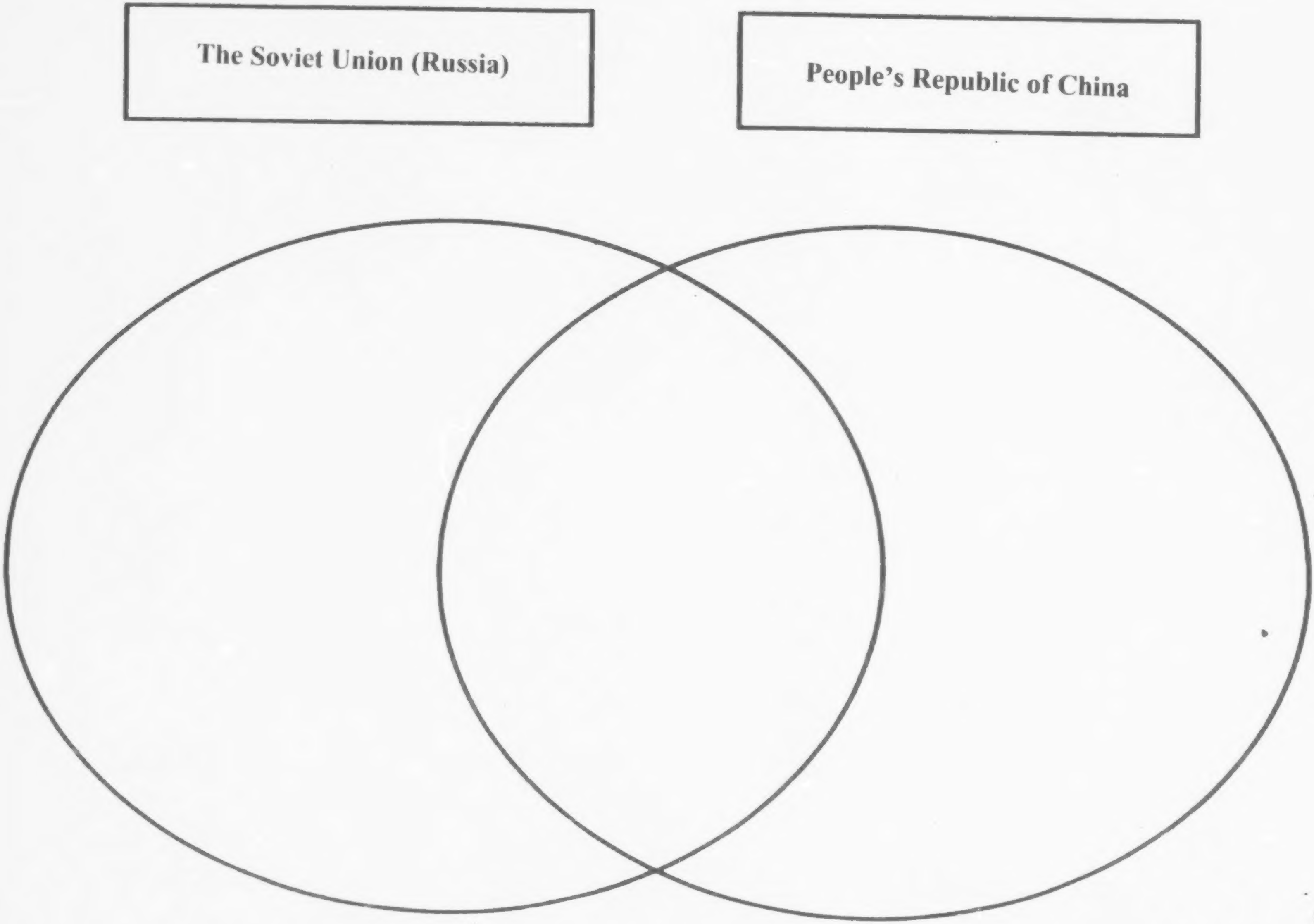
Directions: Complete this chart, based on the "Pattern of Revolution" and your knowledge of Global history.

Stage	France	Russia	China
1. Old Regime	Divine Right Absolutism Louis XVI	Russian Empire Czar Nicholas II	Qing dynasty
2. Moderates	National Assembly Constitutional Monarchy Declaration of Rights of Man		
3. Radicals	National Convention Robespierre 1st French Republic Reign of Terror Republic of Virtue		
4. Reaction	Thermidor Directory		
5. Dictatorship	Napoleon 1st French Empire Code Napoleon		
6. International Effects	International coalitions/wars Confederation of the Rhine Invasion of Russia Congress of Vienna		

China: Yesterday and Today

China in 1900	China in 2000
Government Qing dynasty/ emperor	**Government**
Economy	Economy Market socialism
Society illiteracy	**Society**
Foreign Policy isolation	**Foreign Policy**
Other	Other

Comparing Communism: The USSR and China


The Soviet Union (Russia)
People's Republic of China

CHINA TODAY: A RESEARCH PROJECT

Introduction: Thus far the focus of the Global History and Geography course has been on Chinese history from ancient times to the 1990s. This assignment is designed to help you gain a better understanding of China as she is today at the beginning of the 21st century. The list below includes a wide range of important issues facing Chinese society and China's role in the world today.

Directions:

1. Select one of the topics below and sign up with your teacher. You may pick a topic that is not on the list, but you must get approval from your teacher BEFORE you proceed.
2. Your finished product will be a full-sized poster on your chosen topic. You are required to include a 1-2 page, typed, summary or explanation of your topic which should be attached to your poster.

Suggested topics:

- Population issues
- Minorities
- Family planning
- AIDS
- Education
- 2008 Olympics
- Internet
- Religion
- Tibet
- US- China trade
- World Trade Organization membership
- Attitudes toward Mao today
- Environmental issues
- Dissidents
- Floating population
- Women
- Media
- westernization
- tourism
- return of Hong Kong
- relations with Taiwan
- Three Gorges Dam
- Foreign Trade
- Communist Party Today

UNIT ASSESSMENT: Document-based Question

Introduction: The New York State Curriculum and Assessment Guide requires all students, grades 3-11, to work with social studies documents. State assessments, administered at the elementary, intermediate, and commencement levels, include document-based questions designed to measure critical analysis. These questions take the form of "constructed responses" for students in grades 5 and 8 and "document-based essays" for students in grades 10 and 11. These types of questions have become a focal point of classroom instruction as students' performance on these assessments may lead to Academic Intervention Services and/or impact their graduation from high school.

The document-based question and grading rubric that appear in this project are designed in accordance with the format that is prescribed by the NYS Department of Education. The question contains two parts. Part A is short answer, or scaffolding, and contains the documents and accompanying questions to help students interpret the document in a way that is relevant to the task. Part B is an expository essay that requires students to combine information from the documents and outside information in the body of their essay. Students are also required to cite specific documents as they use them in their essay response.

DOCUMENT - BASED QUESTION

This task is based on the accompanying documents (1-6). This question is designed to test your ability to work with historical documents. Some of these documents have been edited for the purposes of this task. This essay is designed to test your ability to work with historical documents. As you analyze the documents, take into account both the source of each document and any point of view that may be presented in the document.

Historical Context:

In 1949, Mao Zedong communist forces won the Chinese Civil War and set up the People's Republic of China. As the communist leader of that country for the next 27 years, Mao designed and implemented political, economic and social policies. After Mao's death in 1976, many of his policies were questioned and, under the leadership of Deng Xiaoping, reforms took place.

Task: Using the information from the documents and your knowledge of global history, answer the questions that follow each document in Part A. Your answers to the questions will help you write the Part B essay in which you will be asked to:

- Discuss the goals of Mao Zedong and Deng Xiaoping.
- Explain the policies or actions taken by these two leaders.
- Evaluate the extent to which these two leaders accomplished their goals of reform.

NOTE: The rubric (scoring criteria) for this essay appears on the next page.

DOCUMENT-BASED QUESTION
GENERIC SCORING RUBRIC

Score of 5:

- Thoroughly addresses all aspects of the *Task* by accurately analyzing and interpreting at least **four** documents
- Incorporates information from the documents in the body of the essay
- Incorporates relevant outside information
- Richly supports the theme or problem with relevant facts, examples, and details
- Is a well-developed essay, consistently demonstrating a logical and clear plan of organization
- Introduces the theme or problem by establishing a framework that is beyond a simple restatement of the *Task* or *Historical Context* and concludes with a summation of the theme or problem

Score of 4:

- Addresses all aspects of the *Task* by accurately analyzing and interpreting at least **four** documents
- Incorporates information from the documents in the body of the essay
- Incorporates relevant outside information
- Includes relevant facts, examples, and details, but discussion may be more descriptive than analytical
- Is a well-developed essay, demonstrating a logical and clear plan of organization
- Introduces the theme or problem by establishing a framework that is beyond a simple restatement of the *Task* or *Historical Context* and concludes with a summation of the theme or problem

Score of 3:

- Addresses most aspects of the *Task* or addresses all aspects of the *Task* in a limited way, using some of the documents
- Incorporates some information from the documents in the body of the essay
- Incorporates limited or no relevant outside information
- Includes some facts, examples, and details, but discussion is more descriptive than analytical
- Is a satisfactorily developed essay, demonstrating a general plan of organization
- Introduces the theme or problem by repeating the *Task* or *Historical Context* and concludes by simply repeating the theme or problem

Score of 2:

- Attempts to address some aspects of the *Task*, making limited use of the documents
- Presents no relevant outside information
- Includes few facts, examples, and details; discussion restates contents of the documents
- Is a poorly organized essay, lacking focus
- Fails to introduce or summarize the theme or problem

Score of 1:

- Shows limited understanding of the *Task* with vague, unclear references to the documents
- Presents no relevant outside information
- Includes little or no accurate or relevant facts, details, or examples
- Attempts to complete the *Task*, but demonstrates a major weakness in organization
- Fails to introduce or summarize the theme or problem

Score of 0: Fails to address the *Task*, is illegible, or is a blank paper

Part A. Short Answer Questions

Directions: Analyze the documents and answer the short-answer questions that follow each document in the space provided.

Document 1

> A revolution is not a dinner party, or writing an essay, or painting a picture, or doing embroidery; it cannot be so refined, so leisurely and gentle. A revolution is an act of violence by which one class overthrows another.
>
> Mao Zedong, 1926

1a. According to Mao Zedong, what is the purpose of a revolution?

1b. What type of methods would Mao and the communists use?

Document 2

> When Li Zhen [a Chinese woman] returned to Shanghai, the city was suffering from a severe food shortage as a result of the catastrophic economic failure of the Great Leap Forward Campaign launched by Mao Zedong in 1958. Long lines of people were forming at dawn at Shanghai police stations, waiting to apply for exit permits to leave the country. This was such an embarrassment for the Shanghai authorities that they viewed Li Zhen's return from affluent Hong Kong to starving Shanghai as an opportunity for propaganda…to help project an image of popular support for the Communist Party…The government granted members of this organization [the Communist Party] certain minor privileges, such as better housing and the use of special restaurant.

2a. What was the effect of the Great Leap Forward on the people?

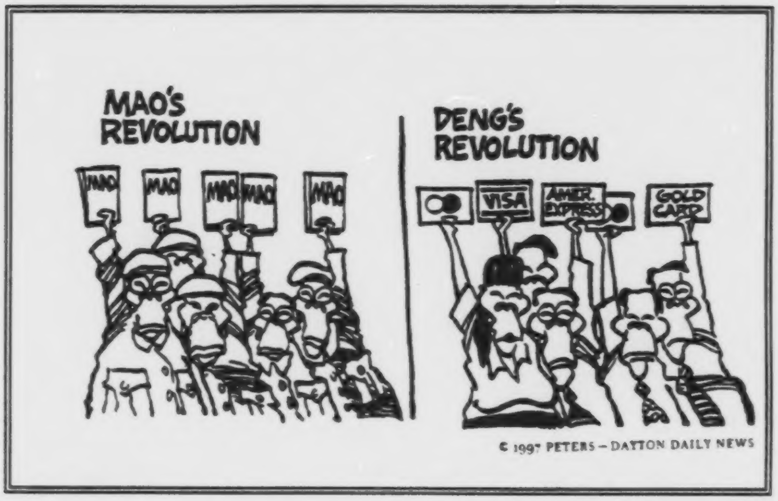
2b. How did the Chinese Communist Party treat members of its organization differently from nonmembers?

Document 3

> Since my father has formerly owned two textile factories in Shanghai, he was considered a "class enemy." During that first summer, groups of Red Guards banged on the door every night, ordered us from our beds and beat us…my father was banished to a remote and isolated place…I could not go to school for three years, because whenever I stepped out of the house my neighbors would beat me and spit on me.
>
> Cheng Li, a Cultural Revolution survivor

3. Why was Cheng Li's family treated this way?

Document 4


MAO'S REVOLUTION
MAO
MAO
MAO
MAO
MAO
DENG'S REVOLUTION
VISA
AMER. EXPRESS
GOLD CARD

© 1997 PETERS – DAYTON DAILY NEWS

4. According to this cartoon, how did Deng's policies change China?

Document 5

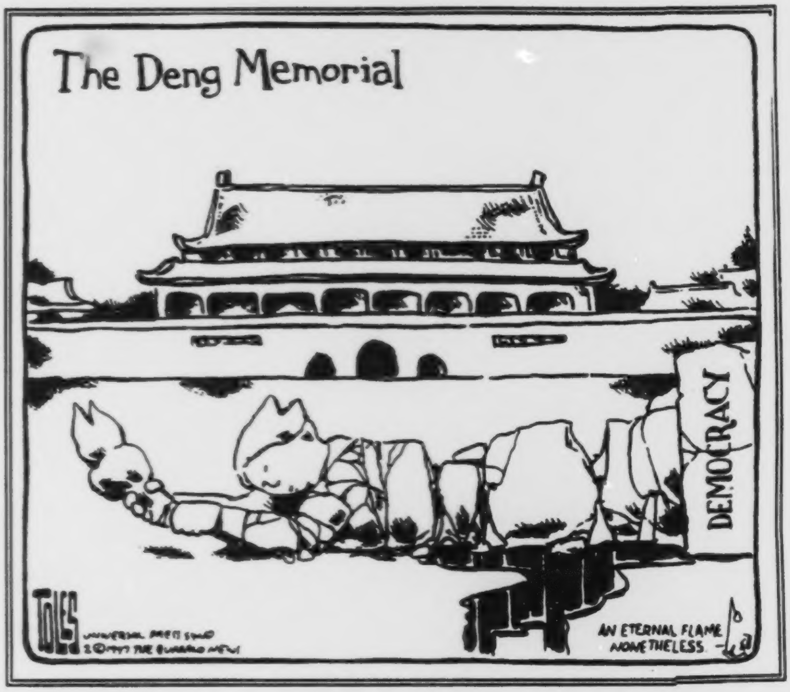
> It does not matter whether the cat is black or white, so long as it catches mice.
>
> Deng Xiaoping, 1978

5. According to Deng, what was the best type of economy?

____

____

Document 6


The Deng Memorial
DEMOCRACY
TOLES
UNIVERSAL PRESS SYND
©1997 THE BUFFALO NEWS
AN ETERNAL FLAME NONETHELESS

6. According to this cartoon, what will Deng Xiaoping be remembered for?

____

____

Document 7

Deng's solution was simple… It was "socialism with Chinese characteristics", in which, he said, "to get rich is glorious."

The result was dramatic, and is by now familiar. China's GDP grew at an average of 9.7% a year for almost two decades; its share of world GDP (measured by purchasing power) rose from 5% in 1978 to 11.8% by 1998; its income per head rose six times as fast as the world average. About 20% of the population--200m people--were lifted above the subsistence line. Hundreds of millions gained the freedom to choose what to spend their money on and even where to live, as they were increasingly allowed to move to the new jobs in the cities.

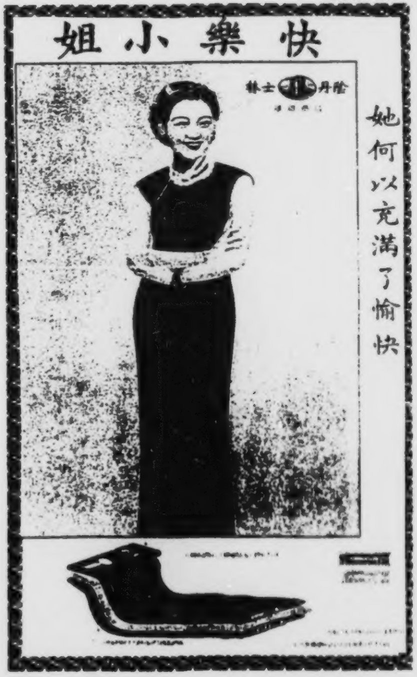
-*The Economist*, 9/11/99

7a. List two changes in China that resulted from Deng's policies.

The Women of China: From Manchu to Mao to Modern

Claire McCaffery Griffin
Sacred Hearts Academy
Honolulu, Hawaii

Fullbright-Hays Summer Seminar for Teachers
China: Tradition and Transformation
Summer, 2001


快樂小姐
她何以充滿了愉快

The Women of China:
From Manchu to Mao to Modern

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TITLE: The Women of China: From Manchu to Mao to Modern

SUMMARY OF UNIT: This 8-day unit utilizes secondary and primary sources (some available only from China) to facilitate students' exploration of the traditional and not-so-traditional roles played by women in China from Confucian times to the present.

GRADE LEVEL: 9-12 (although some sources and activities are appropriate for Gr. 7/8)

ESSENTIAL QUESTION: *What political, social, and economic roles have been played by women in traditional and in modern China?* (Each individual lesson also has its own Essential Question.)

BACKGROUND NOTES: The lessons in this unit were designed to be taught together as part of an entire unit about Chinese women. However, each lesson could be taught as a "stand alone" in a World History or World Cultures class.

Little historical background is included in the lessons since it is presumed that students have access to a textbook and/or a teacher to provide the appropriate historical and cultural context. Such context should be provided before the individual lessons.

STANDARDS: The content of these activities align with these World History Standards for Gr. 5-12 of the National Council for History Standards (www.sscnet.ucla.edu/nchs/standards)

Era 3 Standards 3C and 5A
Era 4 Standard 3A
Era 5 Standard 1A and 3B
Era 6 Standard 5B
Era 7 Standard 3D
Era 8 Standard 3B and 5A
Era 9 Standard 1B, 1C, 2A, 2C, 2D

OBJECTIVES: The content and skill objectives for each lesson are implicit in the Essential Question and in the Assessment activities. The content objectives emphasize analysis and synthesis while the skill objectives emphasize collaborative and multiple-intelligence skills.

MATERIALS: Primary and secondary source materials are included with each lesson.

STRATEGIES: Specific procedures are included with each lesson.

ASSESSMENT: An assessment instrument/activity is included with each lesson.

REFERENCES: Bibliographic information for sources is included with each lesson.

Lesson Title: Confucian Women

Essential Question: What was the ideal woman in Confucian China?

Materials: An excerpt from Swann, Nancy Lee. *Pan Chao: Foremost Woman Scholar of China*. New York: Century Company. 1932 (pgs. 82-90.) This can be found at www.isop.ucla.edu/eas/documents/banzhao

Activities:
1.) Each student reads and writes a summary for one of the major sections of this excerpt: *Introduction, Humility*, *Husband and Wife*, *Respect and Caution*, *Womanly Qualifications*. As they are reading, they should highlight at least one statement with which they strongly agree and one statement with which they strongly disagree.
2.) Students are grouped according to their reading and share their statements while explaining their reasons for agreement or disagreement. The class should jigsaw and share statements with new group members.
3.) Each group presents to the class a short skit which illustrates one or more of the Confucian female virtues discussed in the excerpt.

Assessment: Depending upon their interests, students will do one of the following:
- a.) Write and perform for the class a song (sung to a contemporary melody) about the ideal Confucian woman (a country and Western tune would work well)
- b.) Illustrate in comic-book style 3-4 of the situations from the excerpt
- c.) Write 1-2 letters to "Dear Abby" about some marital difficulties and answer the letters as if the writer were Pan Chao

UCLA Center for East Asian Studies

East Asian Studies Documents

Lessons for Women
Ban Zhao [Pan Chao, ca. 45-116]

Ban Zhao was the younger sister of Han court historian Ban Gu. When he died in 92 CE, she completed his work on a history of the Western Han Dynasty (206 BCE - 8 CE). She composed Nu Jie [Lessons for Women], from which the following is extracted in about 80 CE.

Source: Nancy Lee Swann, trans, *Pan Chao: Foremost Woman Scholar of China*, (New York: Century Co., 1932), pp. 82-90.

I, the unworthy writer, am unsophisticated, unenlightened, and by nature unintelligent, but I am fortunate both to have received not a little favor from my scholarly Father, and to have had a cultured mother and teachers upon whom to rely for a literary education as well as for training in good manners. More than forty years have passed since at the age of fourteen I took up the dustpan and the broom in the Cao family [her husband's family]. During this time with trembling heart I feared constantly that I might disgrace my parents, and that I might multiply difficulties for both the women and the men of my husband's family. Day and night I was distressed in heart, but I labored without confessing weariness. Now and hereafter, however, I know how to escape from such fears.

Being careless, and by nature stupid, I taught and trained my children without system. Consequently I fear that my son Gu may bring disgrace upon the Imperial Dynasty by whose Holy Grace he has unprecedentedly received the extraordinary privilege of wearing the Gold and the Purple, a privilege for the attainment of which by my son, I a humble subject never even hoped.
Nevertheless, now that he is a man and able to plan his own life, I need not again have concern for him. But I do grieve that you, my daughters, just now at the age for marriage, have not at this time had gradual training and advice; that you still have not learned the proper customs for married women. I fear that by failure in good manners in other families you will humiliate both your ancestors and your clan. I am now seriously ill, life is uncertain. As I have thought of you all in so untrained a state, I have been uneasy many a time for you. At hours of leisure I have composed... these instructions under the title, "Lessons for Women." In order that you may have something wherewith to benefit your persons, I wish every one of you, my daughters each to write out a copy for yourself.
From this time on every one of you strive to practice these lessons.

HUMILITY

On the third day after the birth of a girl the ancients observed three customs: first to place the baby below the bed; second to give her a potsherd [a piece of broken pottery] with which to play; and third to announce her birth to her ancestors by an offering. Now to lay the baby below the bed plainly indicated that she is lowly and weak, and should regard it as her primary duty to humble herself before others. To give her potsherds with which to play indubitably signified that she should practice labor and consider it her primary duty to be industrious. To announce her birth before her ancestors clearly meant that she ought to esteem as her primary duty the continuation of the observance of worship in the home.

These three ancient customs epitomize woman's ordinary way of life and the teachings of the traditional ceremonial rites and regulations. Let a woman modestly yield to others; let her respect others; let her put others first, herself last. Should she do something good, let her not mention it; should she do something bad let her not deny it. Let her bear disgrace; let her even endure when others speak or do evil to her.

Always let her seem to tremble and to fear. When a woman follows such maxims as these then she may be said to humble herself before others.

Let a woman retire late to bed, but rise early to duties; let her nor dread tasks by day or by night. Let her not refuse to perform domestic duties whether easy or difficult. That which must be done, let her finish completely, tidily, and systematically. When a woman follows such rules as these, then she may be said to be industrious.

Let a woman be correct in manner and upright in character in order to serve her husband. Let her live in purity and quietness of spirit, and attend to her own affairs. Let her love not gossip and silly laughter. Let her cleanse and purify and arrange in order the wine and the food for the offerings to the ancestors. When a woman observes such principles as these, then she may be said to continue ancestral worship.

No woman who observes these three fundamentals of life has ever had a bad reputation or has fallen into disgrace. If a woman fail to observe them, how can her name be honored; how can she but bring disgrace upon herself?

HUSBAND AND WIFE

The Way of husband and wife is intimately connected with Yin and Yang, and relates the individual to gods and ancestors. Truly it is the great principle of Heaven and Earth, and the great basis of human relationships. Therefore the "Rites" [Liji] honor union of man and woman; and in the "Book of Poetry" [Shijing] the "First Ode" manifests the principle of marriage. For these reasons the relationships cannot but be an important one.

If a husband be unworthy, then he possesses nothing by which to control his wife. If a wife be unworthy, then she possesses nothing with which to serve her husband. If a husband does not control his wife, then the rules of conduct manifesting his authority are abandoned and broken. If a wife does not serve her husband, when the proper relationship between men and women and the natural order of things are neglected and destroyed. As a matter of fact the purpose of these two [the controlling of women by men, and the serving of men by women] is the same.

Now examine the gentlemen of the present age. They only know their wives must be controlled, and that the husband's rules of conduct manifesting his authority must be established. They therefore teach their boys to read books and study histories. But they do not in the least understand that husbands and masters must also be served, and that the proper relationship and the rites should be maintained. Yet only to teach men and not to teach women -- is that not ignoring the essential relation between them? According to the "Rites," it is the rule to begin to teach children to read at the age of eight years, and by the age of fifteen years they ought then to be ready for cultural training. Only why should it not be that girls' education as well as boys' be according to this principle?

RESPECT AND CAUTION

As Yin and Yang are not of the same nature, so man and woman have different characteristics. The distinctive quality of the Yang is rigidity; the function of the Yin is yielding. Man is honored for strength; a woman is beautiful on account of her gentleness. Hence there arose the common saying: "A man though born like a wolf may, it is feared, become a weak monstrosity; a woman though born like a mouse may, it is feared, become a tiger."

Now For self-culture nothing equals respect for others. To counteract firmness nothing equals compliance. Consequently it can be said that the Way of respect and acquiescence is woman's most important principle of conduct. So respect may be defined as nothing other than holding on to that which is permanent; and acquiescence nothing other than being liberal and generous. Those who are steadfast in devotion know that they should stay in their proper places; those who are liberal and generous esteem others, and honor and serve them.

If husband and wife have the habit of staying together, never leaving one another, and following each other around within the limited space of their own rooms, then they will lust after and take liberties with one another. From such action improper language will arise between the two This kind of discussion may lead co licentiousness. But of licentiousness will be born a heart of disrespect to the husband. Such a result comes From not knowing that one should stay in one's proper place.

Furthermore, affairs may be either crooked or straight; words may be either right or wrong. Straightforwardness cannot but lead to quarreling; crookedness cannot but lead to accusation. If there are really accusations and quarrels, then undoubtedly there will be angry affairs. Such a result comes from not esteeming others, and not honoring and serving them.

If wives suppress not contempt for husbands, then it follows that such wives rebuke and scold their husbands. If husbands stop not short of anger, then they are certain to beat their wives. The correct relationship between husband and wife is based upon harmony and intimacy, and conjugal love is grounded in proper union. Should actual blows be dealt, how could matrimonial relationship be preserved? Should sharp words be spoken, how could conjugal love exist? If love and proper relationship both be destroyed, then husband and wife are divided.

WOMANLY QUALIFICATIONS

A woman ought to have four qualifications: (1) womanly virtue; (2) womanly words; (3) womanly bearing; and (4) womanly work. Now what is called womanly virtue need not be brilliant ability, exceptionally different from others. Womanly words need be neither clever in debate nor keen in conversation. Womanly appearance requires neither a pretty nor a perfect face and form. Womanly work need not be work done more skillfully than that of others.

To guard carefully her chastity; to control circumspectly her behavior; in every motion to exhibit modesty; and to model each act on the best usage, this is womanly virtue.

To choose her words with care; to avoid vulgar language; to speak at appropriate times; and nor to weary others with much conversation, may be called the characteristics of womanly words.

To wash and scrub filth away; to keep clothes and ornaments fresh and clean; to wash the head and bathe the body regularly, and to keep the person free from disgraceful filth, may be called the characteristics of womanly bearing.

With whole-hearted devotion to sew and to weave; to love not gossip and silly laughter; in cleanliness and order to prepare the wine and food for serving guests, may be called the characteristics of womanly work.

These four qualifications characterize the greatest virtue of a woman. No woman can afford to be without them. In fact they are very easy to possess if a woman only treasure them in her heart. The ancients had a saying: "Is love afar off? If I desire love, then love is at hand!" So can it be said of these qualifications.

IMPLICIT OBEDIENCE

Whenever the mother-in-law says, "Do not do that," and if what she says is right, unquestionably the daughter-in-law obeys. Whenever the mother-in-law says, "Do that," even if what she says is wrong, still the daughter-in-law submits unfailingly to the command. Let a woman not act contrary to the wishes and the opinions of parents-in-law about right and wrong; let her not dispute with the them what is straight and what is crooked. Such docility may called obedience which sacrifices personal opinion. Therefore the ancient book, "A Pattern for Women," says: "If a daughter-in-law who follows the wishes of her parents-in-law is like and echo and shadow, how could she not be praised?

CEAS Documents Index

CEAS Educational Resources

UCLA Center for East Asian Studies homepage

Lesson Title: Dynastic Women

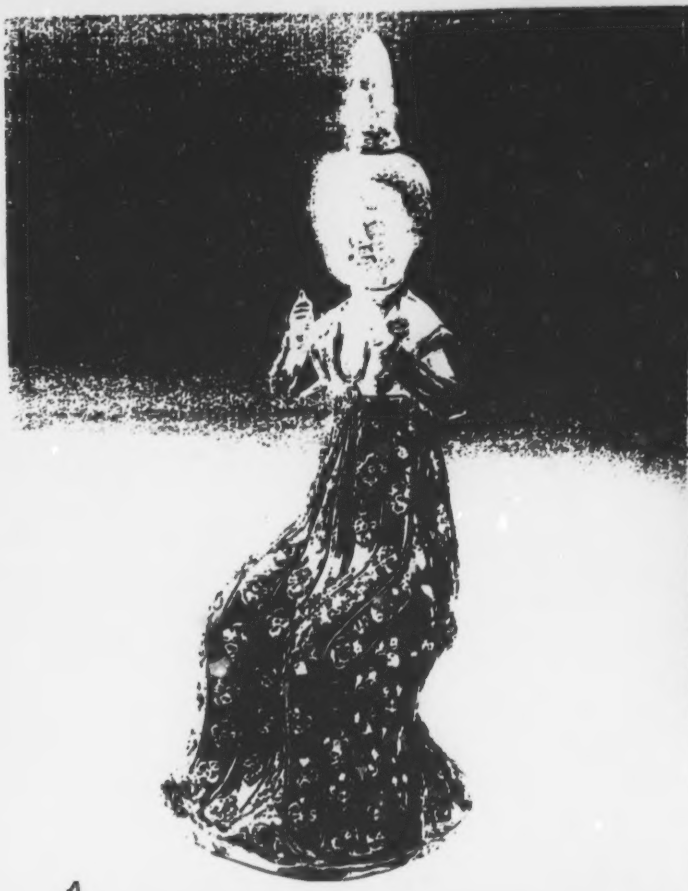
Essential Question: What did the traditional Chinese expect of women rulers?

Materials: Photos/pictures of Tang Dynasty women (samples included)
Photos/pictures of early Manchu empresses (samples included)
Photos/pictures of late Manchu empresses (samples included)
Deng Sui, A Learned Kindly Empress
Excerpt from *Wu Zetian, the Mighty Woman Sovereign of China.* Singapore: AsiaPac Books, 1997.

Activities:
1.) Students are divided into pairs and each completes one of the readings.
2.) Working in pairs, students share their readings and make a list of the positive and negative characteristics of Chinese women rulers as expressed in the readings.
3.) Each pair of students is given a graphic from each of the three collections and then answer these questions:
   a.) What can you hypothesize about these women based upon their clothing, hairstyles, posture, and facial expression?
   b.) If you were to write a caption for this illustration, what would it be?
   c..) Formal portraits usually portray the most admirable characteristics of the subjects. What positive (or negative) personality traits are revealed in these portraits?

Assessment: Students write a *Help Wanted Ad for* an Empress. The text of the ad should include some of the characteristics discussed in class. A graphic could also be included.

The dialogue can be evaluated for its historical accuracy (facts, concepts, etc.) as well as its creativity.



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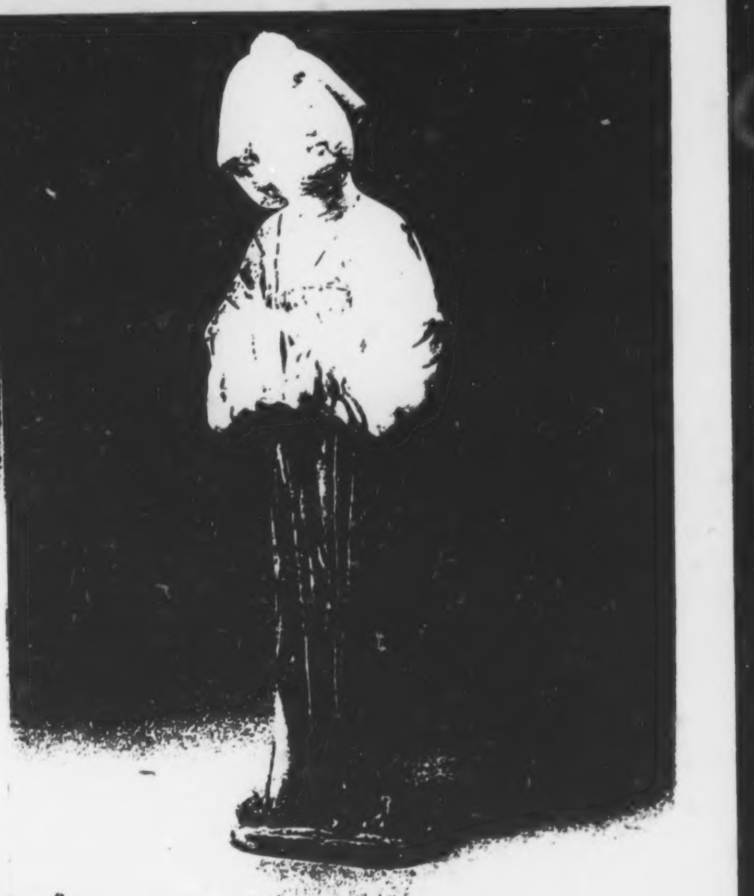

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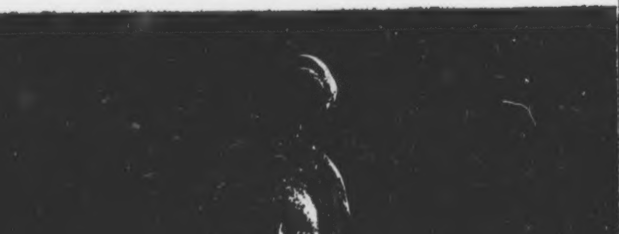

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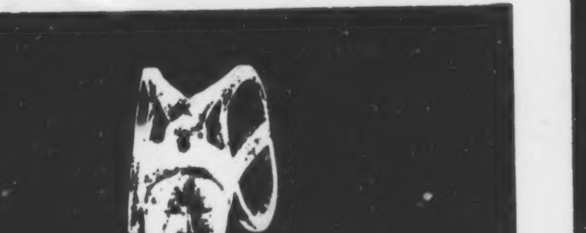

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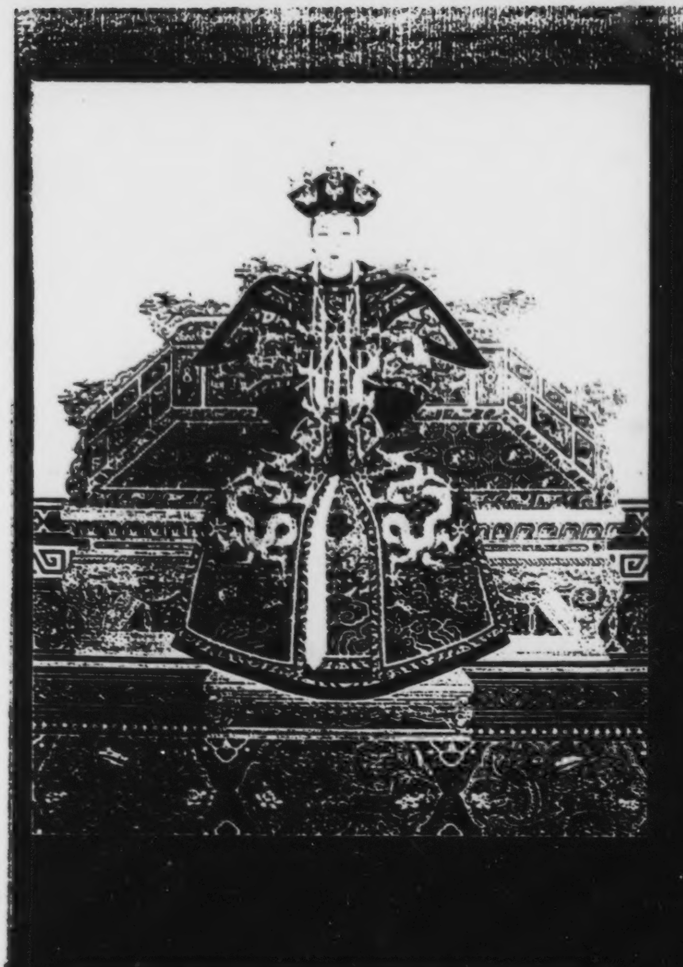

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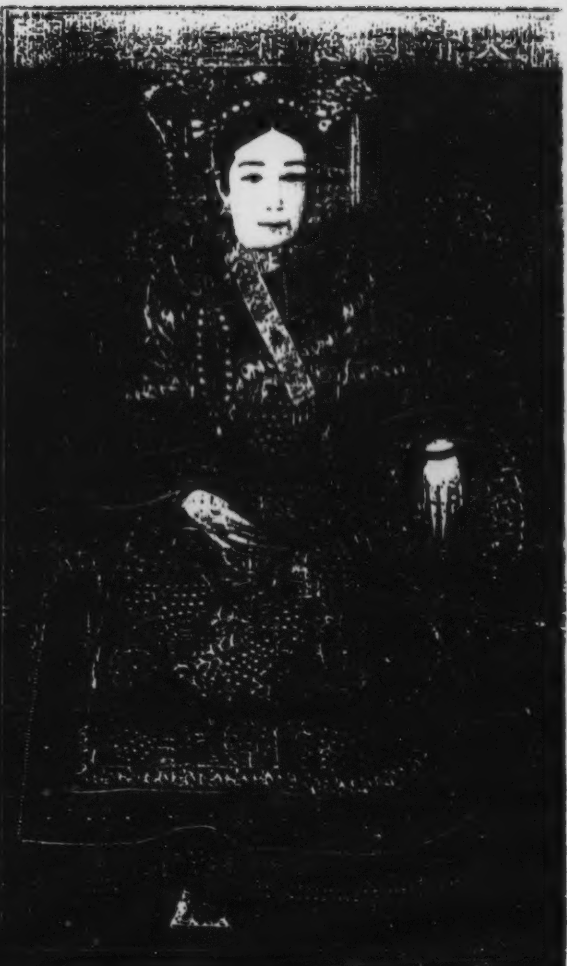

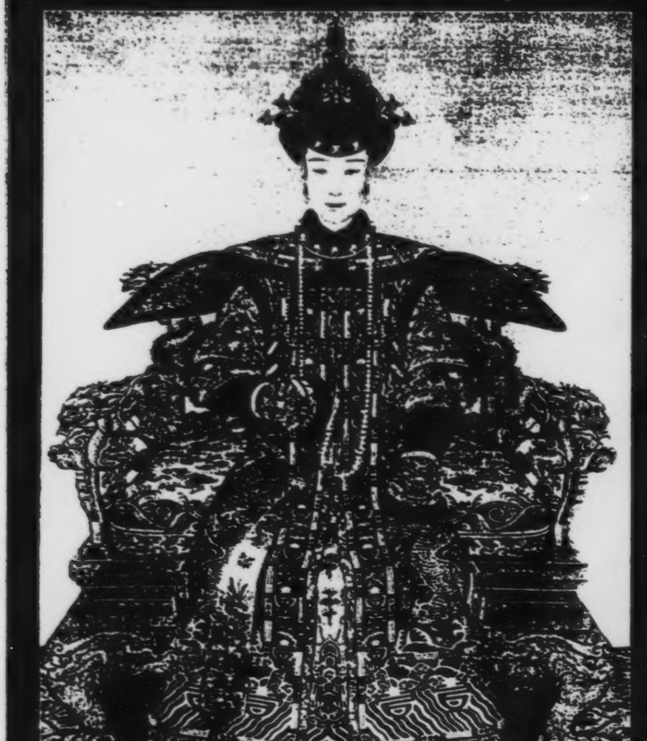

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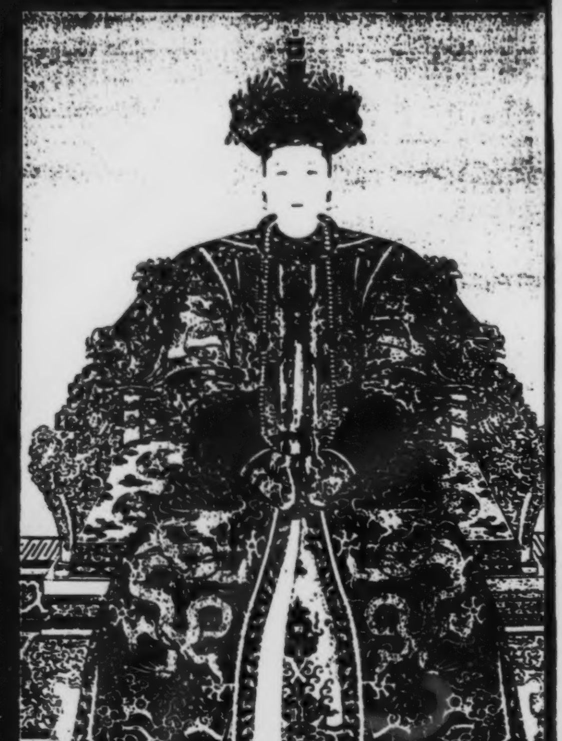

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Tang Dynasty Women from *Beautiful Ladies of the Tang Dynasty* (Shanghai Museum)

Lady at her toilet	Lady with arched hand
Lady with high bun	Lady with her hair in two coils

Early Qing Empresses from *Portraits of Empresses and Imperial Concubine in Qing Dynasty*

Xiao Cheng Ren, Empress of Kang Xi	Empress Dowager Ci Xi
Xiao Xian Chu, Empress of Qian Long	Xiao Jing Xian, Empress of Yong Zheng

Late Manchu Empresses from *Portraits of Empresses and Imperial Concubine in Qing Dynasty*

Wen Xiu, concubine of Pu Yi	Wang Rong, wife of Pu Yi
Empress Dowager Ci Xi	Wen Xiu, concubine of Pu Yi

DENG SUI, A LEARNED, KINDLY EMPRESS

Deng Sui was the empress of Emperor Hedi of Han (reigned 88-105). As a child she was intelligent and considerate. Once, her grandmother decided to give her a haircut. Due to poor eyesight, the old woman hurt Deng's head with the scissors, but the five-year-old girl bore the pain without uttering a sound until her grandmother finished. "Didn't it hurt?" she was asked afterward. "Why didn't you cry?"

"Of course it hurt," the little girl replied. "But Grandma gave me the haircut because she loves me so much. If I cried out in pain, I would hurt her feelings. That's why I didn't cry." The words of the small child filled the listeners with wonder.

Deng Sui began studying ancient classics at the age of six. Sometimes she posed questions to her elder brothers, who did not always knew the answer. Thus she gained the nickname Young Scholar in the family.

6A

Devoted to book learning, Deng Sui showed little interest in the affairs of the household. Her mother began to grow anxious. "Why are you reading all day without learning to do any needlework? Do you think you can read books all your life? Someday you will get married and have household duties to attend to."

Deng Sui, a filial child, did not want to disobey her mother's instructions. Neither did she want to give up reading. So she began to do needlework during the day and stayed up late at night reading books. Her father was quite fond of her. When he died, Deng Sui wore mourning for him for three years, during which time she grew emaciated because of fasting.

Soon afterward Deng Sui became one of the many beautiful maidens chosen to enter the palace. Not knowing if this bade good or ill, the family consulted a necromancer, who marveled at her unusual visage. After learning something about the girl, he became convinced of her good fortune. "The young maiden has a noble face," he declared. "Someday she will become an imperial consort."

Before Deng Sui left home, her mother admonished her to conduct herself with caution and meticulously abide by the palace rules. "Your fate is in your own hands," she warned. Upon her entry into the palace, Deng Sui got the title Worthy Lady. She did not became the emperor's favorite overnight. Another Worthy Lady named Yin, who had entered the palace three years earlier, commanded the emperor's full attention. Apart from her good looks, she was intelligent and full of womanly charms. Shortly after Deng Sui's entry into the palace, Lady Yin was made empress.

The emperor then became more and more fascinated by Deng Sui. She was taller than the empress, and the grace and elegance with which she conducted herself attested to her perfect upbringing. With her quiet courtesy and gentle manners, she possessed a unique charm that gripped the heart of the emperor. He began to frequent her residence.

The empress burned with jealousy. One day, when the emperor was enjoying a feast with his empress and his consorts, Lady Yin suddenly remarked, "Look at Worthy Lady Deng! What a magnificently tall figure she has! Doesn't she look like a crane standing among chickens?" Deng Sui threw herself on the ground, saying, "I owe my humble looks to my parents, and now I owe everything I have to the kindness of the empress. Please take pity on me!" Her sincere and modest attitude left the empress with no excuse to go on with her tirade. Deng Sui soon gained universal respect among the palace women. Bearing in mind her mother's admonition, she watched her steps with the utmost caution and never failed to treat the empress with due respect and submission.

Generous in disposition, Deng Sui not only treated other consorts with sincerity and modesty, but showed concern and kindness toward the attendants and palace maids. Once, when she fell ill, Emperor Hedi gave special permission for her mother and brother to visit her in the palace for an indefinite period of time. Deng Sui declined the emperor's offer, saying, "If my family members are allowed to stay in the forbidden grounds of the palace, the court officials will blame Your Majesty for his partiality, and I would also be criticized. This would cause inconvenience both at the court and in the rear palace." Her reply increased Emperor Hedi's regard for her.

Because of his growing infatuation with Deng Sui, the emperor began to treat his empress with indifference. Deng Sui became anxious about this. When the emperor came to spend the night with her, she often tried to excuse herself, saying she was not feeling well, so that he could enjoy the company of his empress or other consorts. Unlike the other women of the palace, Lady Yin remained unmoved by Deng Sui's courtesy and generous manners.

Once, when Emperor Hedi took to his bed with a serious illness, Lady Yin muttered to her attendants, "When I can do what I please, I will wipe out the Deng family! She has only a few days left to give herself airs!" Informed of the empress' remark, Deng Sui was dumbfounded. "All my humility and obedience to the empress have been in vain!" she cried in bitter tears. Then to prevent her family from being implicated, she decided to kill herself. But when she was about to drink poison, one of the maids brought her a false message that the emperor had recovered and expressed his intention to see her. Hearing this, Deng Sui knelt in gratitude to pay homage to heaven and earth. The next day the emperor did have a miraculous recovery.

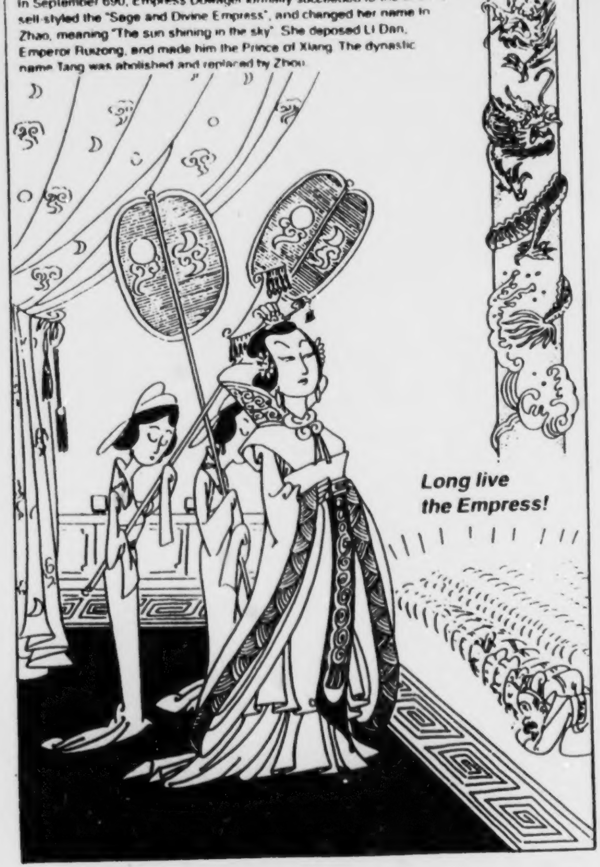
Her jealousy growing with each passing day, Lady Yin asked her grandmother to employ witchcraft against Deng Sui.

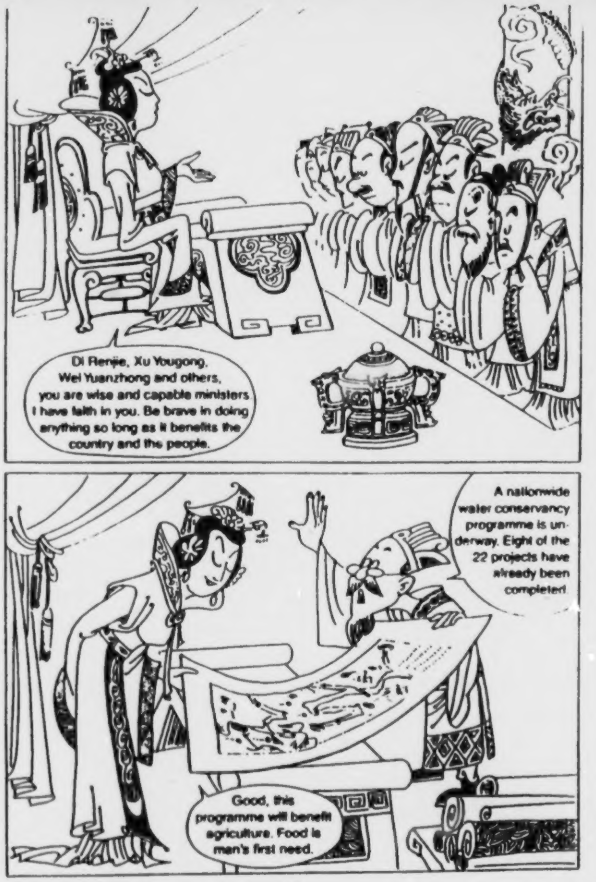
When this plot was uncovered, Emperor Hedi was furious. Lady Yin was deprived of her title and sent to live in a remote part of the palace, where she died of melancholy a year later.

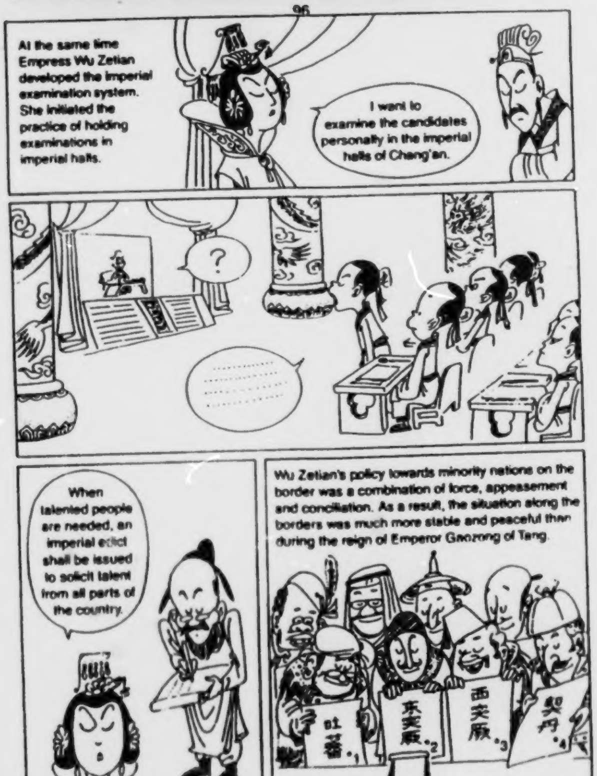
Soon after Lady Yin's deposal, Deng Sui was made empress at the age of twenty-two. She immediately stopped the court from receiving precious gifts from local officials, only accepting books, writing brushes and ink slabs. To better her education she appointed a few talented women to be her tutors.

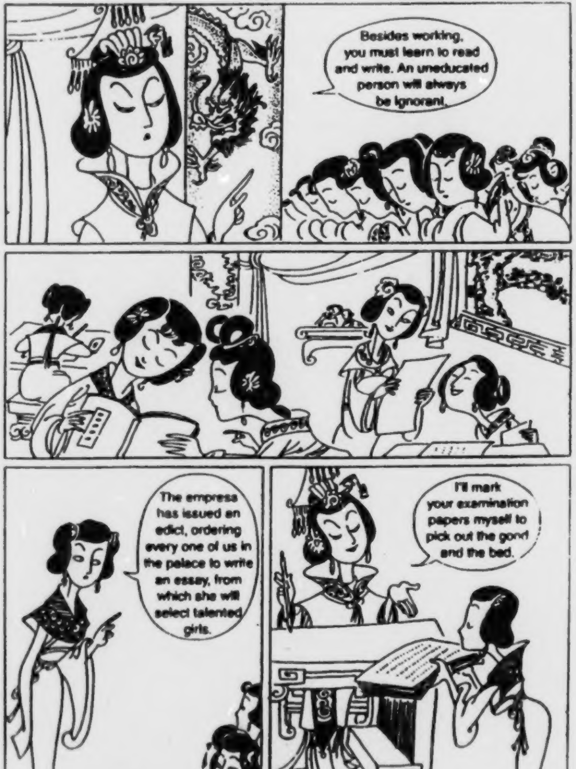
Two years later Emperor Hedi died, and Deng Sui, now the empress dowager, presided over the court. For ten years she ruled the Han empire with diligence and benevolence, pacifying internal turmoils and external disturbances. She prevented her family members from appropriating state power for their private benefit. Under her auspices, a school was set up for imperial children of both sexes above the age of five. This was probably the first mixed school in China.

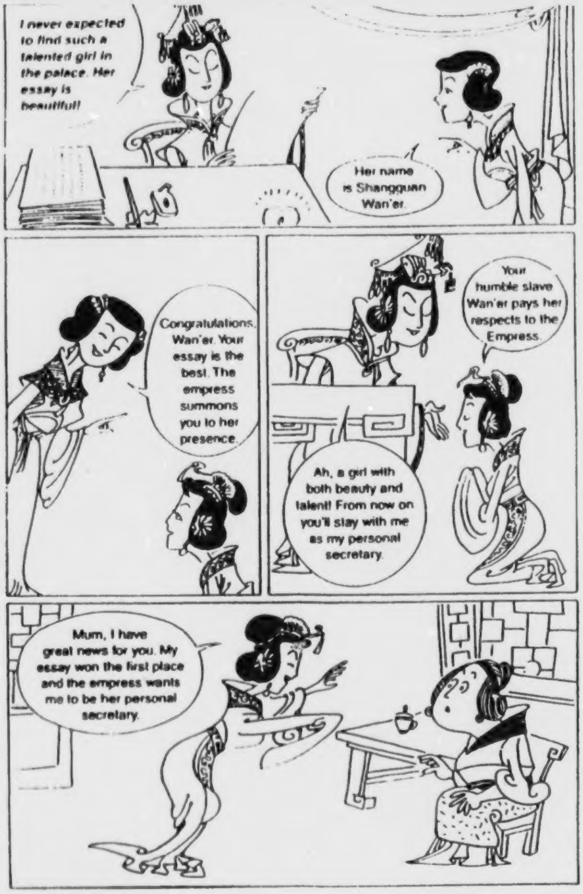
Deng Sui died of illness at the age of forty-one.

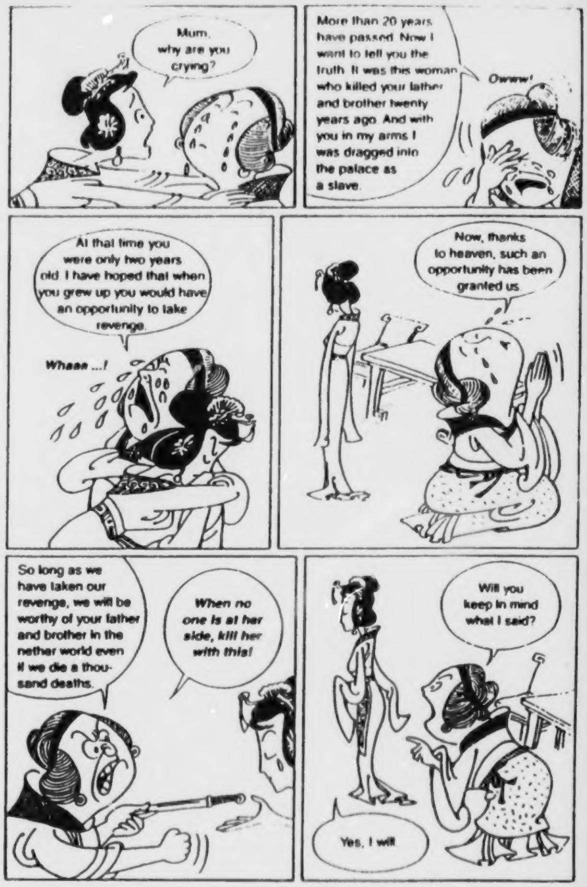

In September 690, Empress Dowager formally succeeded to the throne, self-styled the "Sage and Divine Empress", and changed her name to Zhao, meaning "The sun shining in the sky". She deposed Li Dan, Emperor Ruizong, and made him the Prince of Xiang. The dynastic name Tang was abolished and replaced by Zhou.
Long live the Empress!

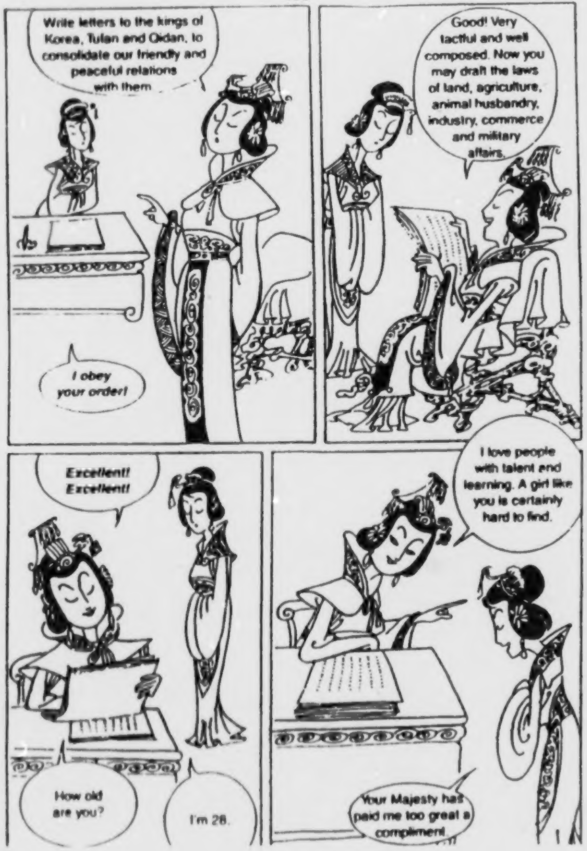

Di Renjie, Xu Yougong, Wei Yuanzhong and others, you are wise and capable ministers. I have faith in you. Be brave in doing anything so long as it benefits the country and the people.
A nationwide water conservancy programme is underway. Eight of the 22 projects have already been completed.
Good, this programme will benefit agriculture. Food is man's first need.

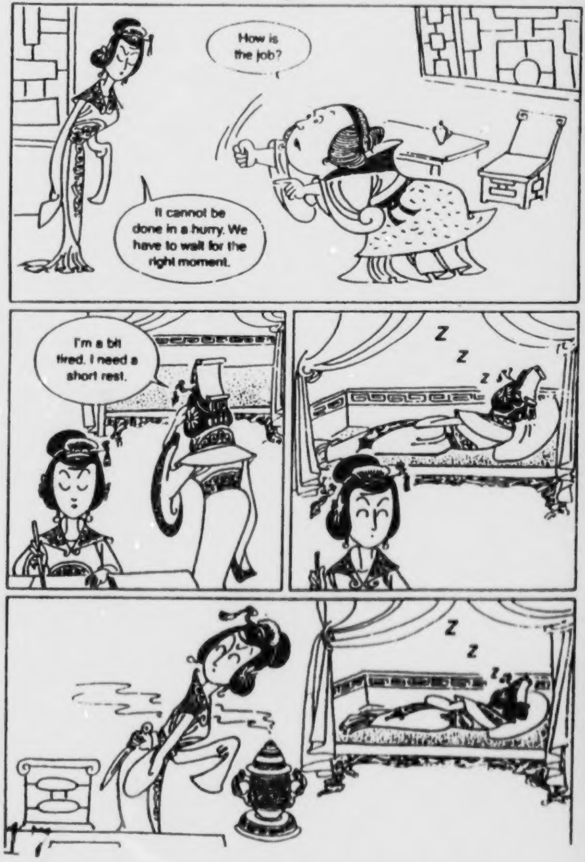

At the same time Empress Wu Zetian developed the imperial examination system. She initiated the practice of holding examinations in imperial halls.
I want to examine the candidates personally in the imperial halls of Chang'an.
?
When talented people are needed, an imperial edict shall be issued to solicit talent from all parts of the country.
Wu Zetian's policy towards minority nations on the border was a combination of force, appeasement and conciliation. As a result, the situation along the borders was much more stable and peaceful than during the reign of Emperor Gaozong of Tang.
吐蕃 .1
东突厥 .2
西突厥 .3
契丹 .4

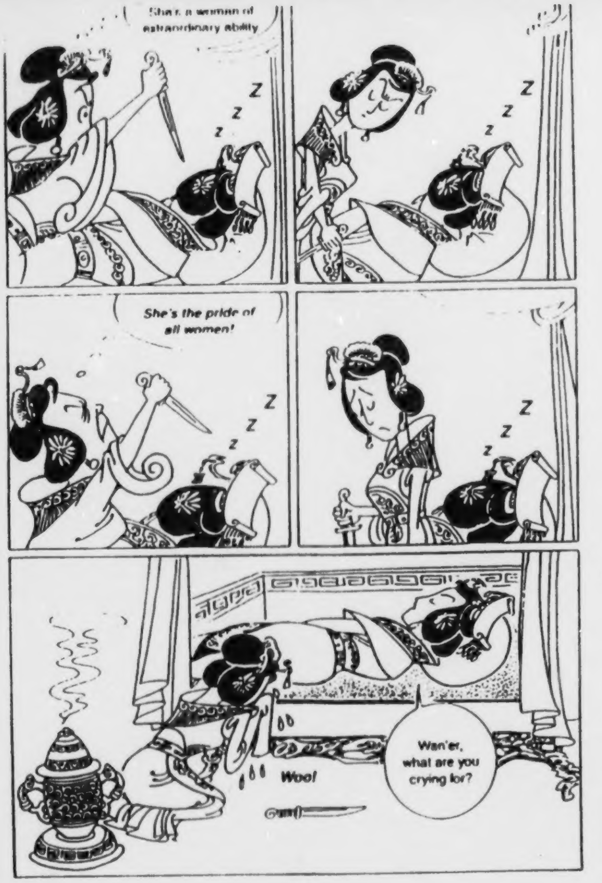

Besides working, you must learn to read and write. An uneducated person will always be ignorant.
The empress has issued an edict, ordering every one of us in the palace to write an essay, from which she will select talented girls.
I'll mark your examination papers myself to pick out the good and the bad.


I never expected to find such a talented girl in the palace. Her essay is beautiful!
Her name is Shangguan Wan'er.
Congratulations, Wan'er. Your essay is the best. The empress summons you to her presence.
Your humble slave Wan'er pays her respects to the Empress.
Ah, a girl with both beauty and talent! From now on you'll stay with me as my personal secretary.
Mum, I have great news for you. My essay won the first place and the empress wants me to be her personal secretary.


Mum, why are you crying?
More than 20 years have passed. Now I want to tell you the truth. It was this woman who killed your father and brother twenty years ago. And with you in my arms I was dragged inin the palace as a slave.
Owww!
At that time you were only two years old. I have hoped that when you grew up you would have an opportunity to take revenge.
Whaaa ...!
Now, thanks to heaven, such an opportunity has been granted us.
So long as we have taken our revenge, we will be worthy of your father and brother in the nether world even if we die a thousand deaths.
When no one is at her side, kill her with this!
Will you keep in mind what I said?
Yes, I will.

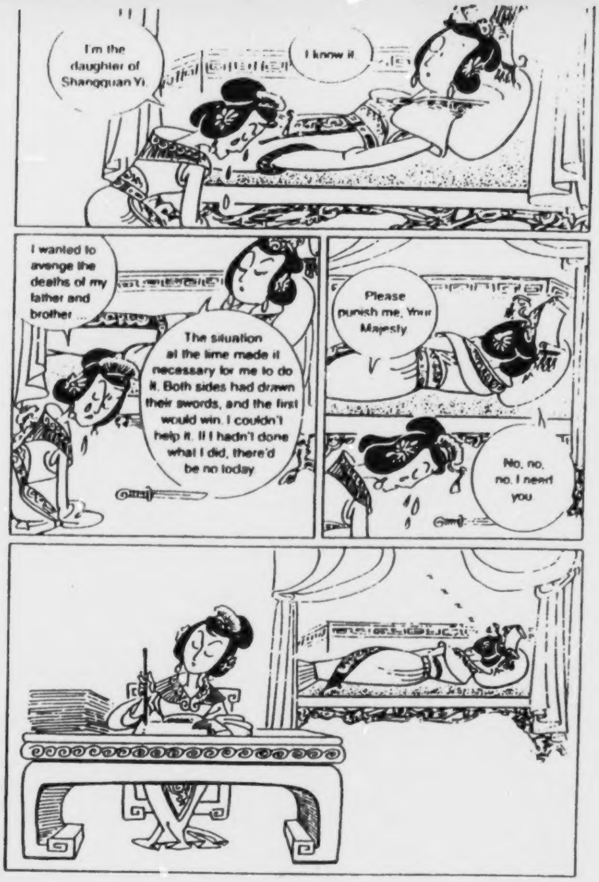

Write letters to the kings of Korea, Tulan and Qidan, to consolidate our friendly and peaceful relations with them.
I obey your order!
Good! Very tactful and well composed. Now you may draft the laws of land, agriculture, animal husbandry, industry, commerce and military affairs.
Excellent! Excellent!
How old are you?
I'm 28.
I love people with talent and learning. A girl like you is certainly hard to find.
Your Majesty has paid me too great a compliment.


How is the job?
It cannot be done in a hurry. We have to wait for the right moment.
I'm a bit tired. I need a short rest.
Z
Z
Z
Z
Z
Z


She's a woman of extraordinary ability
Z Z Z
Z Z Z
She's the pride of all women!
Z Z Z
Z Z Z
Woo!
Wan'er, what are you crying for?

List of Royal Family Members and Close Relatives Murdered by Empress Wu

No.	Time	Name/Title	Relation	Cause of Death	Fate of Family Members
1	Winter 655	Girl baby	Daughter	Smothered	
2	Winter 655	Empress Wang	Empress	Body dismembered	Banished; surname changed to Mang 蟒 (python)
3	Winter 655	Xiao Liangdi	Imperial concubine	Body dismembered	Banished; surname changed to Xiao 梟 (a fierce bird)
4	655	Lady of Hanguo	Elder sister	Poisoned	Surname changed to Fu 蝮 (viper)
5	August	Lady of Weiguo	Niece	Poisoned	Surname changed to Fu 蝮 (viper)
6	April 675	Crown Prince Hong	Son	Poisoned	Second son beaten to death
7	March 684	Prince Xian	Son	Sentenced to death	Buried as commoners
8	Dec 664	Zhong, Prince Yan	Stepson	Sentenced to death	Seventh son killed; youngest son banished; surname changed to Hui 虺 (poisonous snake)
9	July 690	Shangjin, Prince Ze	Stepson	Sentenced to death	Ninth son killed; youngest son banished; surname changed to Hui 虺 (poisonous snake)
10	July 690	Suji, Prince Xu	Stepson	Sentenced to death	
11	679	Imperial concubine Fei	Daughter-in-law (wife of Crown Prince Hong)	Ill treatment	


I'm the daughter of Shangguan Yi.
I know it.
I wanted to avenge the deaths of my father and brother ...
The situation at the time made it necessary for me to do it. Both sides had drawn their swords, and the first would win. I couldn't help it. If I hadn't done what I did, there'd be no today
Please punish me, Your Majesty
No, no, no. I need you

List of Royal Family Members and Close Relatives Murdered by Empress Wu

No.	Time	Name/Title	Relation	Cause of Death	Fate of Family Members
12	April 675	Imperial concubine Zhou	Daughter-in-law (wife of Prince Zhe)	Starvation	
13	Jan. 693	Imperial concubine Liu	Daughter-in-law (wife of Crown Prince Dan)	Murdered	
14	Jan. 693	Imperial concubine Dou	Daughter-in-law (wife of Crown Prince Dan)	Murdered	
15	656	Yuanqing	Step brother	Sentenced to death	Surname changed to Fu 蝮 (viper)
16	656	Yuanshuang	Step brother	Sentenced to death	Surname changed to Fu 蝮 (viper)
17	Aug. 666	Weiliang	Nephew	Conspiracy	Surname changed to Fu 蝮 (viper)
18	Aug. 666	Huaiyun	Nephew	Conspiracy	Surname changed to Fu 蝮 (viper)
19	Sep. 701	Chonglun	Grandson	Flogged to death	
20	Sep. 701	Princess Yongtai	Granddaughter	Flogged to death	
21	Sep. 701	Yanji	Grandson-in-law (husband of Princess Yongtai)	Sentenced to death	
22	683	Wife of Yuji	Nephew's wife	Murdered	
23	Sep. 688	Princess Changle	Aunt	Sentenced to death	

Lesson Title: Footbound Women

Essential Question: How did the traditional Chinese define female beauty?

Materials: An excerpt from one of the following (or something comparable):

Harrison, Kathryn. *The Binding Chair, or A Visit from the Foot Emancipation Society*. New York: HarperTrade, 2001. (pgs. 23-28)

Jicai, Feng. The *Three Inch Golden Lotus*. Honolulu: University of Hawaii Press. 1994 (pgs. 12-22).

Photos of lotus shoes and women with bound feet . A good source is

Jackson, Beverly. *Splendid Slippers: A Thousand Years of An Erotic Tradition*. Berkely, CA.: Ten Speed Press. 2000.

Activities:

1.) Students read their assigned excerpt and write a 250 word response to the text.

2.) In small groups, students look at the photos and answer these questions:

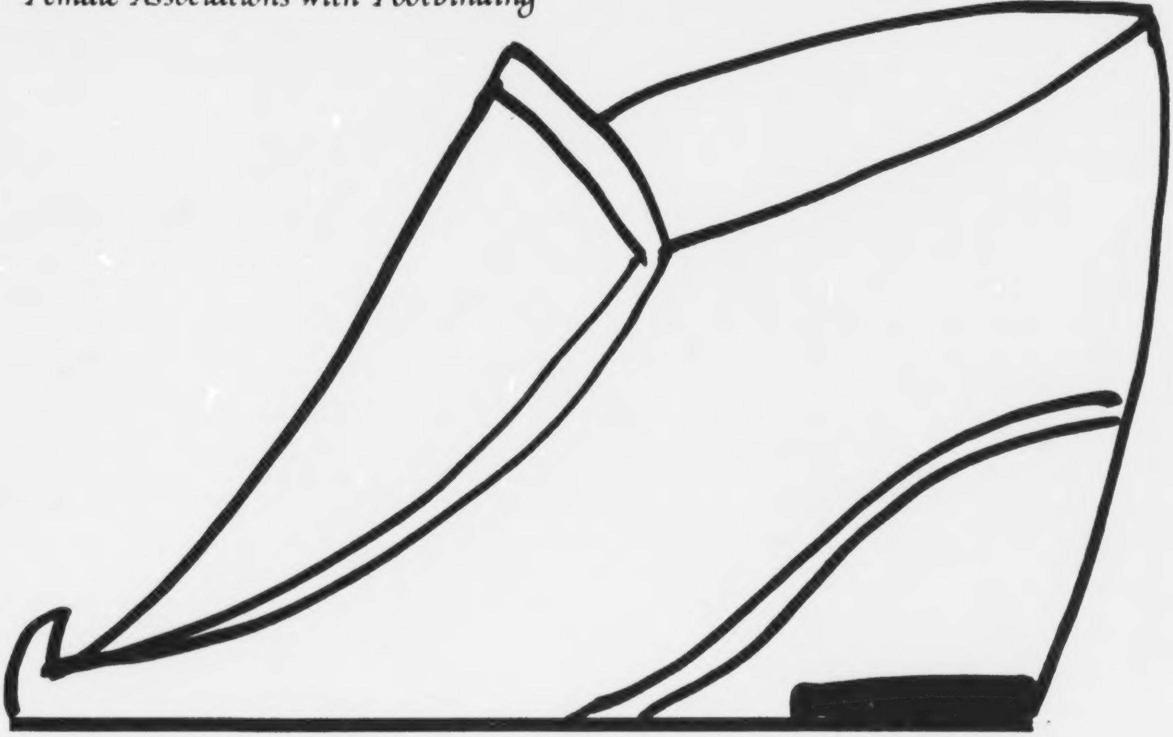
   a.) What was the definition of beautiful feet in traditional China? Who made this definition?
   b.) How were beautiful feet created?
   c.) If you were a woman, what would you think about footbinding?
   d.) If you were a man, what would you think about footbinding?
   e.) If you were a mother or grandmother, would you bind the feet of your daughter granddaughter? Why or why not?
   f.) Can you think of examples in other societies (including our own) where women will change the shape of their bodies to conform to a standard of beauty? How do these examples compare and contrast with footbinding?

Assessment: Students create their own "lotus shoes." Using a template (see next page), they should fill in the top shoe with words, phrases, or images which Chinese women would associate with bound feet. The bottom shoe is filled with words and images reflecting the male view of footbinding. The shoe could be colored and decorated just as Chinese women decorated their own shoes.

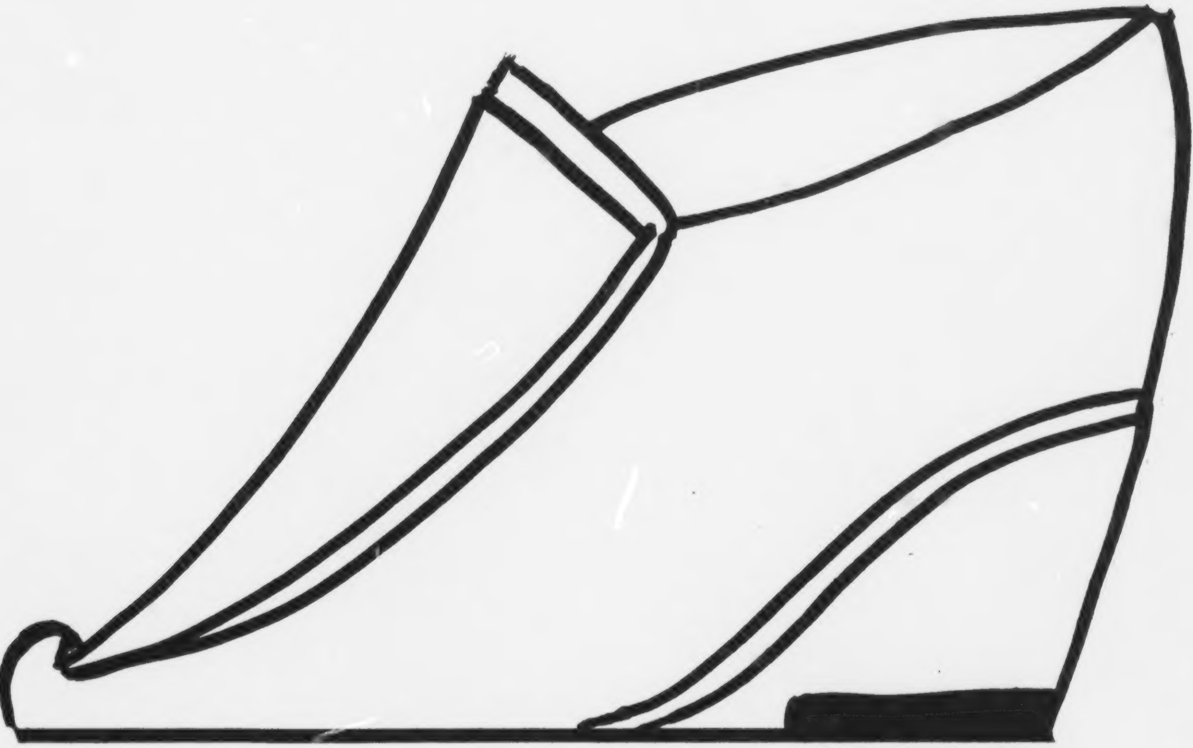
The work can be assessed on the basis of accuracy, empathy, and creativity.

NB. The template is actually twice as long as the ideal foot!

Female Associations with Footbinding



Male Associations with Footbinding



twine, and sold her for three silver coins. She'd start awake just as the man who bought her was replacing the twine with hairs taken from his long mustache.

It wasn't good for her to sleep so late; it encouraged nightmares. But the house was so quiet, so dreary and dispiriting and dull without the sisters—especially Alice. May missed Alice coming in to wake her, the sudden jar as she landed on the bed, the frankness with which she grabbed her aunt's toes, shook them.

A bound foot is not, as Alice's uncle Arthur assumed before seeing his wife's, a foot whose growth has been arrested. A bound foot is a foot broken: a foot folded in the middle, toes forced down toward the heel.

Were an admirer to consult Fang Hsun's *Classifications of the Qualities of Fragrant Lotuses*, he would find May's feet plump, soft, and fine in the classic style of the Harmonious Bow. They were perfect with regard to all nine criteria of excellence, and she cared for them with the respect due objects purchased at great price.

8A

May was five when her grandmother devoted herself to May's feet, and to her future. May's name, at the time, was Chao-tsing. It is the duty of a girl's mother to bind her feet, but May's mother, Chu'en, was too tenderhearted and remembered too well the pain when her own feet were bound. Chu'en consulted an astrologer for the most propitious days on which to begin but allowed one and then another of these to pass without taking May to the family foot-binding chair. This procrastination became foremost among Chu'en's differences with her mother-in-law, Yu-ying. As soon as their husbands left the house in the morning, Yu-ying would come to Chu'en's quarters and harangue her.

"Do you love your daughter," Yu-ying would say, "or do you love her feet?"

Chu'en wept; she covered her face with her hands. "I can't. Not now. Wait another year. Chao-tsing is so small. Her feet won't grow much in a year."

"The choice is this," Yu-ying said. "Either Chao-tsing will grow up to be the bride of a prosperous merchant, or she will be as large-footed as a barbarian and find no husband at all!"

But Chu'en shook her head. She wept, she begged for more time, she made promises she couldn't bear to keep.

At last, on the morning of the nineteenth day of the second month, the goddess Kuanyin's birthday, Yu-ying came to Chu'en's room, where she and May were playing, building a little village of mah-jongg tiles among the bedclothes. Yu-ying held out her hand. "Grandmother will do it," she said, and Chu'en nodded and bowed low to her mother-in-law. She thanked her for relieving her of an honor and an obligation she could not fulfill.

As an indulgence, Yu-ying allowed Chu'en to prepare a dish of clay, in which May stood, leaving for her mother a sentimental impression of her feet, and of girlhood. Then Yu-ying took May into her bedchamber, where she sat her on a red chair decorated with characters for obedience, prosperity, and longevity. She took May's shoes and threw them in the fire, and when they had burned away to ash she brought a bowl of warm water perfumed with jasmine and set it under May's feet. The water just covered her ankles. "Do you like the smell?" Yu-ying asked her granddaughter.

"Yes." The water made May sleepy, and she closed her eyes. When she opened them, her grandmother was standing before her with a pair of yellow silk slippers with butterflies embroidered on the toes.

"Do you like them?" Yu-ying asked.

"Oh, yes!" May reached for the shoes. They were the most beautiful she had ever seen, but they were several sizes too small. Already May's feet were as much as an inch longer than her grandmother's.

"These slippers are yours," Yu-ying said. "I will help you to wear them."

Yu-ying kneeled at May's feet. Next to her was a black lacquer tray on which was a roll of white binding cloth, a knife, a jar of alum, a needle and thread, a paintbrush, and a water chestnut. Yu-ying said a prayer to Kuanyin and gave May the water chestnut to hold in her left hand and the paintbrush to hold in her right. The chestnut, Yu-ying explained, would help May's feet to grow tender, the brush would make them narrow.

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"See the white cloth," she said, unrolling one end of it. "This is the fragrant white path you will travel. This is the journey from girl to woman." She walked backward from the bowl, pulling the linen out into an undulating, hypnotic banner.

May nodded, slowly.

Yu-ying took May's left foot in her hand and dried it. She cut the toenails and sprinkled the sole with alum, and then she took one end of the white bandage and held it on the inside of the instep and from there pulled the strip of cloth over the arch of May's foot and on over her four smaller toes, so that they curled under, into the sole. Then Yu-ying pulled the bandage tightly around the heel, and then over the arch and the toes again, making layers of deft figure eights. When she was finished, only May's big toe was left unfolded. From under its nail she could feel the thrumming of blood.

"Oh!" May said, surprised. She opened her hands and the chestnut and brush fell to the floor. Her father's mother had never before hurt her. "Please, Grandmother!" May tried to pull her foot away, but Yu-ying held it tightly and looked into her eyes.

"Did I not make the offerings to your patron god on the day of your birth and for every year after that?"

May nodded.

"And when you were a baby and could not sleep, was I not the one who fetched your soul back?"

May nodded again.

"Well, I am telling you that you may not speak now," Yu-ying said. "You must be quiet while I do this." And she sewed the end of the bandage in place with a needle and strong thread. When she had finished with the left, she began with the right. It was astonishing that so small a woman had such strength.

May, obedient, said nothing while her grandmother bound her feet, but when Yu-ying put on the first pair of training shoes and told May to stand and to walk back to her mother's quarters, she refused.

"I can't," she said. "I won't."

"You will," said Yu-ying. And she pulled May to her feet; she kicked the red and gold chair out from under her.

May sat down hard on the floor. The pain in her feet was sharp, like teeth. Dizzy, she closed her eyes and saw her grandmother's hand pulling the long needle right through the flesh of her toes.

"Walk," Yu-ying said. "It will not work unless you walk."

"I feel sick. I want my mother."

"Then get up and go to her."

"I can't," May said.

Yu-ying shrugged. She collected the bowl and the towel, the knife with which she'd pared May's nails. She picked up the water chestnut and the paintbrush from where May had dropped them.

"Please," May said.

"What?"

"Help me."

"I am," Yu-ying said, and she walked out of the room.

IT TOOK MAY an hour to reach her mother's wing of the house. She began by crawling, but her grandmother caught her and made her stand. "No woman in my family, no daughter of my son, goes on four legs like a turtle!" Yu-ying watched as her granddaughter pulled herself up by the edge of a small table. Then, when May still did not walk, Yu-ying got on the other side of the table and began dragging it away, out from May's hands, so that in order to remain upright she had to follow.

"Don't you dare let go," Yu-ying said. "If you let go, I'll bind them tighter. And don't make a sound, just walk. Just walk toward me." She looked at May, looked into her eyes and kept them locked in her gaze as she walked slowly backward on her own tiny feet. The table legs whined and wept against the wood floor, but May made no noise as she cried. Yu-ying's binding technique was so skillful that with each tread the bandages tightened, crushing May's toes.

"It hurts you now, Chao-tsing, and it will hurt you tomorrow and the day after that. This month and the following. All this year you will have pain, but the next year will be better, and by the time your feet fit the butterfly shoes, they will feel nothing." Yu-ying continued to walk backward as she spoke, and on the other side of the table May followed, not daring to drop her gaze from her grandmother's eyes.

"When you are grown," Yu-ying said, "you will be very beautiful. Your feet will be the smallest and the most perfectly formed lotuses.

Your walk will be the walk of beauty, and we will tell your suitors that you never cried out when your feet were bound." They reached the door, and Yu-ying pulled the table over the sill and into the courtyard that divided her wing from that of her daughter-in-law.

"Tell me how you never cried out," Yu-ying said. "Say the words, I never cried out."

"I never cried out," May whispered, her face wet.

"Again."

"I never cried out."

"Louder!"

"I never cried out."

"Do you hear that?" Yu-ying said to Chu'en, who was standing at the threshold of her room, watching the slow progress of the old woman and the child across the slab-paved courtyard, each holding tight to the sides of the little black table. "Here is your daughter, Chao-tsing, who is telling you that she has had her feet bound and she did not cry out."

Chu'en, arms folded, stared. She stood on her own bound feet and willed herself not to cry lest she distract May and cause her to falter or to moan.

At last they reached the doorway. Yu-ying took May's hands from the table's edge—she had to pull them off—and transferred them to Chu'en's hips. She called for a servant to take the table back to her room, and as he retreated with it she looked at her daughter-in-law and granddaughter. "So," she said. "It is begun."

Chu'en forced herself to bow. "Thank you, Mother," she said.

Yu-ying nodded. "Perhaps a rest before it is time to eat."

In Chu'en's bedroom, May and her mother lay on the bed and held one another and wept, their faces hot and wet and pressed into each other's necks. The bed shook, but they made no sound. Outside, a dog barked; the cook lowered a bucket into the well and the rope squealed against the pulley.

That night, the evening of the birthday of the Goddess of Mercy, May's father did not return home from work. Instead he stayed out, playing poker and *ma chiang* at the home of the local police detective. It was another day before May had the opportunity to speak with him and to discover him unmoved by her tears, the look on his face one of ill-concealed exasperation. "Whimpering is for a mother's ears," he said, and he turned away.

Who, or what, could have inspired such impertinent hopes in a daughter? Was not suffering the lot of females? After all, he himself enjoyed marriage to a nimble and delicate woman—a woman whose whole foot he could take into his rectum, even as her left hand cupped his testicles, her right squeezed the shaft of his penis, and her mouth wet his glans. There was a price for luxury, for a house with servants. Every daughter must arrive at that time when life as a child, petted, carefree, is over.

EVERY THREE DAYS, May's feet were washed and rebound. Every month she wore a smaller shoe. Yu-ying had a carved ivory ruler with which she measured May's feet. The ivory was marked not in inches but in the gradations of pleasure May's feet might one day arouse. Titillation. Solace. Satisfaction. Delight. Bliss. Ecstasy. As May progressed through measures of bewitchment the bones in her toes were slowly, inexorably broken. The skin on her feet rotted away and re-formed. The once strong muscles in her calves withered; the flesh of her thighs loosened and spread.

It required a dozen pairs of successively smaller shoes for May to achieve the satin butterfly slippers, and every afternoon, while Yu-ying slept, Chu'en and May held each other and wept, and so the years of childhood passed away.

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The Little Girl, Fragrant Lotus

Fragrant Lotus was alarmed to see Granny hurrying so busily in and out. The old woman took a big piece of blue cloth and cut it into strips. She starched the strips in a basin and took a wooden hammer and beat them until they became smooth and glossy. Then she hung them on clotheslines in rows in the backyard. When the gentle wind blew, the strips twisted and flapped around, making faint clicks as they hit against each other. Now and then they curled up like cinnamon twists until they could twist no more, and then they uncurled in the opposite direction. Often the strips on this side of the yard had just untwisted when those on the other side were just twisting up.

Later Granny went out shopping and came back with two bags, one big, one small. Putting the big one aside, Granny opened the other and laid out on the bed many good things to

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eat: dried apple slices, sour pear cakes, malt sugar, crispy broad beans, and Fragrant Lotus' favorite – cotton candy – as soft and white as the fresh cotton Granny placed in the lining of padded winter coats. It quickly melted away in the mouth, leaving only the remnants of sweetness. Even during the New Year's holidays, Fragrant Lotus never received such an array of candy and goodies.

"Why are you being so nice to me, Granny?"

Granny smiled but said nothing.

As soon as she saw Granny, Fragrant Lotus always felt safe. When Granny was there, she feared nothing because Granny knew everything. All the neighbors called her "the genius." Like last winter: it was time for Fragrant Lotus to have her ears pierced, and she was scared, scared because the girls who had already had it done said it was like torture – taking a nice, healthy ear and punching a hole big enough to see through. How could it not hurt? But Granny said it was nothing. Weeks earlier she had threaded a length of silk floss through a needle and placed them to soak in a bowl of sesame oil. She waited for a day when it snowed and then took a handful of snow and rubbed it on Fragrant Lotus' ears until they became red and numb. When Granny jabbed the needle into the lobes, Fragrant Lotus felt no pain at all. After passing the needle through, Granny tied together the two ends of the silk thread. Each day she pulled the thread back and forth a few times. Because the thread had been soaked in sesame oil, blood could not adhere, and, as the floss slid through the lobe, it didn't hurt – it only tickled a little. In two weeks, Granny gave her a pair of earrings, two metal rings with tiny, blue glass globes dangling down. When Fragrant Lotus shook her head, she could feel the cool sliding of the earrings on her neck. So she asked Granny whether binding her feet would be as pleasant as piercing her ears. Granny, stunned for a moment, could say only "I have a way." And so Fragrant Lotus believed Granny would get her around this new difficulty as well.

On the afternoon before, while playing in the courtyard, Fragrant Lotus suddenly saw some strange little toys – red, blue, and black – on the window sill. They were four or five pairs of small shoes. She had never seen such tiny shoes, narrow as melon strips and as pointed as the little pyramid-shaped dumplings people ate during the Dragon Boat Festival in May. Even Granny's shoes were bigger. Fragrant Lotus picked up one shoe and placed it sole to sole against her own foot. A cold bolt of fear brought her suddenly upright, as she imagined the tendons in her feet cramping, twisting, and tying into a knot. Holding the shoe in her hand, she rushed into the house.

"Whose is this, Granny?"

Granny smiled. "It's yours, dear. Isn't it pretty?"

Fragrant Lotus threw the small shoe across the room and ran to Granny's arms.

"I won't bind my feet! I won't, I won't!"

The muscles that had held Granny's false smile sagged. The corners of her mouth and eyes drooped; pearl-sized tears cascaded down her cheeks. She had no words to say.

Fragrant Lotus spent the night whimpering, passing in and out of a mist of semisleep. In her haze she thought she saw Granny sitting beside her throughout the night. She felt Granny massaging her feet with those old and calloused hands. And once in a while she felt Granny raise her feet to those wizened old lips and kiss them gently.

Dawn marked the day of Fragrant Lotus' foot binding!

That morning Granny's normally lively face was set, hard. The skin was stretched taut, and the muscles twitched from time to time. She did not glance at Fragrant Lotus. Fragrant Lotus dared not even speak, and, when she peered through the crack of the slightly opened door into the courtyard, she shivered at the gruesome scene – the gate was shut tight and secured with a huge bar. The big black dog was tied to a post. A pair of red crested, white-feathered roosters – from who knew where – lay flopping helplessly on the ground. Their rough, fingerlike legs were tied with twine. What did roosters have to do with foot binding? In the middle of the courtyard a whole set of things was laid out: a small table, some stools, a cleaver, a pair of scissors, a jar of alum, a jar of sugar, a kettle, some cotton, and some rags. The starched foot-binding bandages lay coiled in neat rolls on the table. On the front of Granny's coat were pinned a few huge needles normally used for sewing quilts; from the needles' eyes trailed lengths of white cotton thread. Although young, Fragrant Lotus understood very well the scene in front of her and the amount of suffering it portended.

Granny sat her down on one of the stools and took off Fragrant Lotus' shoes and socks.

With red, swollen eyes Fragrant Lotus begged, "Granny, just one more day. Tomorrow. I promise you, tomorrow!"

Granny did not hear a word. Sitting facing Fragrant Lotus, she pulled the two roosters to the ground between her and her granddaughter. She held the necks of the roosters together and stepped on them with one foot. With her other foot she stepped on the roosters' feet. Her hands quickly plucked several clumps of feathers from the roosters' breasts, and with the cleaver she sliced the breasts open. Before the blood could begin to flow, Granny grabbed Fragrant Lotus' feet and pressed them – first one, then the other – into the roosters' stomachs. The hot, burning, sticky sensations and the convulsions of the dying roosters so shocked Fragrant Lotus that she tried to pull her feet back. But Granny screamed madly, "Don't move!"

Fragrant Lotus had never heard such a tone from Granny, and she froze. She just watched as Granny pressed her feet into the roosters. Granny's own feet stood hard on the two roosters to hold them down. Fragrant Lotus shuddered; the roosters heaved; and Granny's arms and legs shook from exhaustion. They all trembled as one. As she pressed even harder, Granny's hips rose from the stool, and Fragrant Lotus feared Granny could not hold this position and might fall forward and crash into her.

In a short while Granny relaxed her grip and pulled out Fragrant Lotus' feet. The roosters' blood flowed freely and her feet were covered with it, scarlet and sticky. Granny flung the two roosters aside; one stiffened and died immediately, the other flapped weakly toward its death. She pulled over a wooden basin, washed and dried her granddaughter's feet, and placed them on her knees. The binding was to begin. Fragrant Lotus was so confused she wondered whether she should cry or beg or throw a fit, but all she did was watch Granny, who grabbed her feet – first the right and then the left. She left the big toe alone, and she pressed the other four toes downward and back, at a slight angle, toward the arch. With a muted crack, the bones in the toes broke and gave way. Fragrant Lotus cried out, mostly in surprise. Granny had already shaken loose a roll of bandage and tied the four toes securely down. Fragrant Lotus saw the new shape of her feet, and even before she felt the pain, she began to cry.

Granny's hands moved fast. She was afraid Fragrant Lotus would start to kick and scream, so she quickly completed the binding. She wrapped the bandage around the four toes, down to the arch, up over the instep, behind the heel, and then quickly forward, over the four toes once again. On the next round, when the bandage came over the toes and back toward the instep, she gave it a sharp tug toward the heel so the four toes bent even more downward toward the sole. Fragrant Lotus' mind was filled with waves of pain and pinching, folding and contortion. But even before those feelings could completely overcome her, Granny rapidly completed two more rounds. She pulled the bandage forward and wrapped it tightly around the still-free big toe. She wrapped from front to back, layer on layer, until the four toes, now next to the arch, were locked firmly in place, as if by metal bands. They were unable to move, even a minute fraction of an inch.

In her pain and fright Fragrant Lotus shrieked like a pig being butchered. A band of neighborhood boys stood outside shouting, "She's having her feet bound; she's having her feet bound!" They pounded on the gate and threw clumps of earth into the courtyard. The black dog jumped up and down, barking furiously at the gate and at Granny and tugging so forcefully that the pole to which it was tied began to tilt. In the breeze the roosters' feathers swirled with the dust on the ground. Fragrant Lotus grabbed Granny so hard her fingernails drew blood from the old woman's arms. But even if heaven had fallen now, Granny would have ignored it. Her hands kept moving around and around, and with each wrap the bandage became shorter and shorter, until it eventually came to an end. Then she plucked the needle and thread from the front of her jacket and sewed the bandage up snugly with one hundred or so tight stitches. She then picked up a pair of small, red shoes and placed them on Fragrant Lotus' newly bound feet. Granny brushed back the crescent locks of hair stuck to her sweaty forehead; the muscles on her face relaxed, and she said, "Well, it's over. Aren't they nice?"

Fragrant Lotus cried even more bitterly as she looked at her feet, now so ugly and strange. By now her cries were mere hoarse gulps of air, as she had exhausted her voice. Granny made her stand up and try to walk a few steps. But when her feet touched the ground, the surging pain immediately collapsed her legs, and she could not try again. That night a racking pain burned in her feet. She implored Granny to loosen the bandages a bit, but Granny's face just hardened. When the hurt became intolerable, she placed her feet on the window sill to let the night breeze caress them. It seemed to help a little.

The next day her feet hurt even more. But if she did not stand and walk, the bones in her toes would not break properly, and her bound feet would not form well. Granny seemed to become one of the monsters that resided in the Temple of the City God. With broom in hand and a murderous look on her face, she beat Fragrant Lotus off the bed to walk. Refusing to get up, crying, begging – all were useless now. Fragrant Lotus wobbled around the courtyard like a crippled chicken, and, when she fell, Granny did not allow her to rest. Fragrant Lotus could feel each crack as the bones in her toes snapped, one after another, the sharp tips of the bone fragments grinding against each other. At first the pain racked her entire body, but gradually she became numb, and her feet seemed not to be hers. Despite it all, she kept walking.

When Fragrant Lotus was young, both her mother and father died, and the only person on earth who loved and cared for her was Granny. But now that Granny had become such a hideous monster, Fragrant Lotus suddenly felt alone and helpless, without support, like a lonely baby bird. One night she escaped through her window, and in one breath ran to the bank of the Jian River. She could not cross the river, nor could she walk any farther. She sat down on the bank, pulled each foot to her mouth, tore open the bandages with her teeth, and unwrapped her feet to look. Under the moonlight her feet appeared so hideous, so grotesque, that she stuck them into the soft mud, afraid to look at them again. Toward dawn Granny found her and carried her home, without a slap or a harsh word. The bandages were rewrapped, but this time the binding was even more ferocious: the instep bones connected to the four toes were now bent down and under; the four toes were pulled inward, even further along the sole; her feet became more narrow, more pointed, and even more painful. Fragrant Lotus thought that Granny was angry at her for running away and that the extra pain was punishment. She did not suspect this pain was, in fact, the key step in the process of creating an ideal pair of bound feet. The folding under of the toes was the first step; the folding under of the instep bones was the second. But Granny was still worried, so every day she chased Fragrant Lotus with a rolling pin and beat her feet. Fragrant Lotus' shrieks were so piercing the neighbors could hear. Finally Grandma Wen from next door could stand it no longer, and she came to scold Granny.

"What's wrong with you? Why didn't you do it earlier! When girls are young, the bones are soft. Who'd do such a thing to a six-year-old? You're so smart – why'd you wait so long?"

"My granddaughter's feet were naturally small and flexible, and shaped right. If it weren't now or never, I'd have waited even longer. . . ."

"You're out of your mind! This mess is because you waited too long. You wait until the bones get hard; you wait until the muscles get stiff; and then you beat them into shape with your damn rolling pin? Why don't you just carve them with a knife? Forget it! Don't hurt her any more. Leave her feet like they are!"

Granny knew what she was doing and so did not respond further.

She set about collecting shards of broken bowls, spread them on the ground, and smashed them into small, sharp bits. The next time she rebound Fragrant Lotus' feet, she put the bits of porcelain inside the bandages, along the soles of the feet. When Fragrant Lotus walked, the pottery bits cut into her skin. Now even monster Granny and her broom could not get Fragrant Lotus to move, as the pottery bits hurt more than the beatings. The cut feet suffocated by the bandages became swollen, inflamed, and pus formed in the wounds. Whenever the bindings were changed, the old bandage had to be ripped off, tearing off pus and chunks of rotten flesh. This was an old method in the north China foot-binding tradition. Only when the bones were shattered and the flesh was putrid could the feet be properly molded into the most desirable shape.

At this point Granny ceased forcing Fragrant Lotus to walk. Instead she invited girls from the neighborhood to the house to visit and chat. One day the third daughter of the Huang family from the north end of the street came for a talk. She was a tall, sturdy girl, and her feet were about six inches long, so everybody called her "Miss Bigfoot." When she saw Fragrant Lotus' small feet, she cried out, "Wow! I've never seen such feet. They're so small, so pointed, so narrow, and pretty, and elegant. They're adorable! Even if the seventh immortal sister saw them, she'd be jealous of you. Your granny is so smart. No wonder everybody calls her 'the genius!' "

Fragrant Lotus' mouth drooped. She had long since cried her tears dry, but her face still seemed to be crying.

"Your mother is the nice one. She didn't bind your feet so tightly. I'd rather have big feet!"

"Oh shush. Don't say anything so foolish. You'll just have to take it back later. If you like my big feet so much, let's trade. You can have the big feet, and every day people can stare at you and laugh at you and make fun of you, and you won't be able to get married. And even if you do get married, your husband won't be from a good family." Miss Bigfoot continued, "Have you ever heard this song? Let me sing it to you.

Bind your feet small,
A scholar you shall marry.
Then you'll eat white bread, meat, and veggies.
Bind your feet big,
A blind man you shall marry.
Then you'll eat cornbread and hot peppers daily.

Do you understand?"

"It's easy for you to say. You've never felt this pain."

"Sure you suffer, but then it's over. And like they say, 'Suffer once, be happy all your life.' Just wait till your feet are finished, and then everybody who looks will praise you. And as you grow up, your precious feet will get you everything. They'll bring suitors to your door, get you a good husband, and guarantee you fame and fortune for your whole life!"

"What are you talking about!? From now on, can I run? Can I run like I used to?"

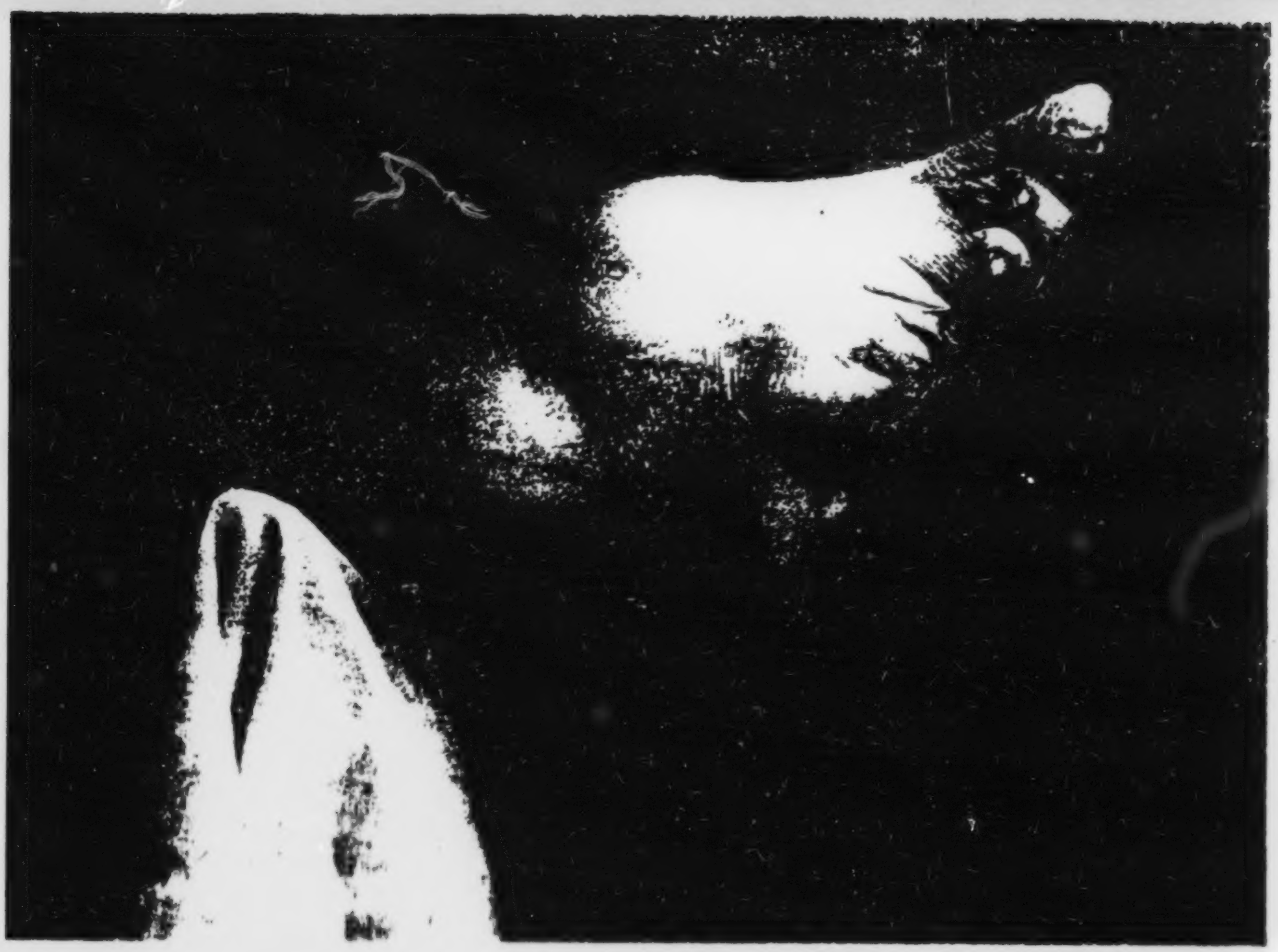
"Oh, you fool. Girls have their feet bound precisely to keep them from running. Have you ever seen older girls running around on the streets? Little kids aren't even considered boys or girls until our feet are bound. And after that we become women. From now on things will be different. You have to think about your future." Miss Bigfoot's eyes narrowed into two crescent moons. They were full of envy.

The talk with Miss Bigfoot left Fragrant Lotus dazed, but in her confusion she felt very different from before. Different in what way was not clear. Perhaps she felt taller. Perhaps she was a big girl, a grown-up, a woman. And from that day on she no longer cried or resisted. She quietly got out of bed and practiced walking, as she grasped and clutched at the side of the bed, the corner of a table, the back of a chair, the frame of a door, the edge of a water vat, a wall, a windowsill, a tree trunk, a broom. She now kept all the excruciating agony inside; not a single shameful cry or moan escaped her lips. When it came time to change the bandages, and the pus and the blood and the chunks of skin tore away, Fragrant Lotus bit her lip, stared into the sky, squeezed her left hand with her right, and let Granny do what was necessary. She did not even frown. Granny was astounded to see her this way but never offered a smile, not until much later, when the pus and blood had all disappeared, and the new scars had layered the old.

One day Granny opened the courtyard gate, and she and Fragrant Lotus sat on stools in the gateway. The street was full of people dressed in bright clothing, the women nicely powdered and rouged, all strolling toward the city. It happened to be the Double Ninth Festival, and, as custom demanded, many of the passersby were crossing the river to climb the highest pavilion of the Temple of the Heavenly Emperor. This was the first time Fragrant Lotus had been outside since her feet had been bound. She had never paid much attention to other people's feet, but, because hers had changed, she now became more observant. She quickly noticed that, just as faces varied, bound feet varied, too. Faces could be ugly or beautiful, coarse or delicate, dark or fair, shrewd or naive, dumb or intelligent; bound feet could be big or small, plump or slim, straight or curved, blunt or pointed, cumbersome or delicate, clumsy or nimble. Just then a young girl about the same age walked by. The girl's red-satin shoes were enchanting: flowers of embroidered golden thread embellished the uppers; a pair of tiny emerald-green velvet globes hung from each tip; a small pair of silver bells also adorned them. As she walked, the globes swayed to and fro, and the bells tinkled softly. As Fragrant Lotus looked, her own feet paled in comparison. She rushed back to the house, picked up a bandage, and handed it to Granny. "Bind them! Tighter! I want that kind," she implored her, pointing to the little girl walking away.

Only a witness would have believed this little girl could be so *harsh on herself.*

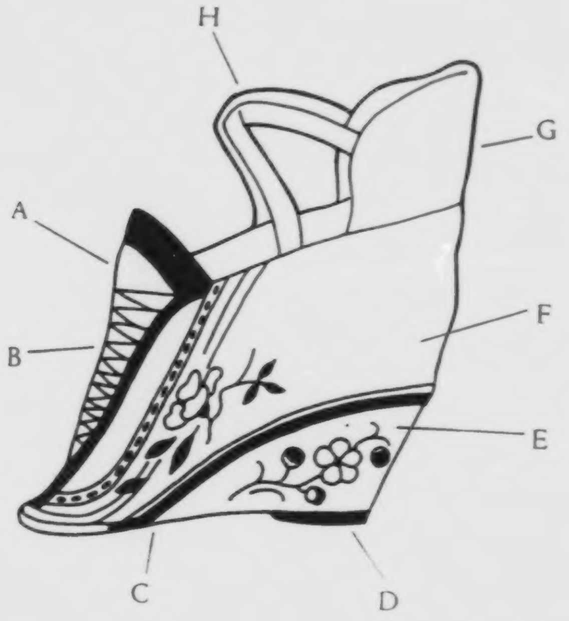
Torrents of tears ran from Granny's old eyes. The hard mask she had worn for two or three months melted away. The loving and affectionate look reappeared. With the wrinkles on her face finally moving, she took Fragrant Lotus in her arms. She was crying loudly as she said, "If I'd been too soft, you would've hated me when you grew up."



●● The bound foot of a woman. Note the calloused heel and toes. (From the Peabody & Essex Museum, Salem, MA)

●● The basic components of a lotus shoe. (Drawing by Akiko Aoyagi Shurtleff)

A. Moon gate
B. Ladder rungs
C. Front sole support
D. Rear sole support
E. Perfume storage
F. Inner heal
G. Heel lift
H. Heel lift reinforcement



X-rays of the feet of two Chi-
nese women living in San Francisco
Chinatown, whose feet had been
bound (X-rays reproduced by permis-
sion of Dr [illegible] Mo[illegible].)

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Lesson Title: Women in Transition

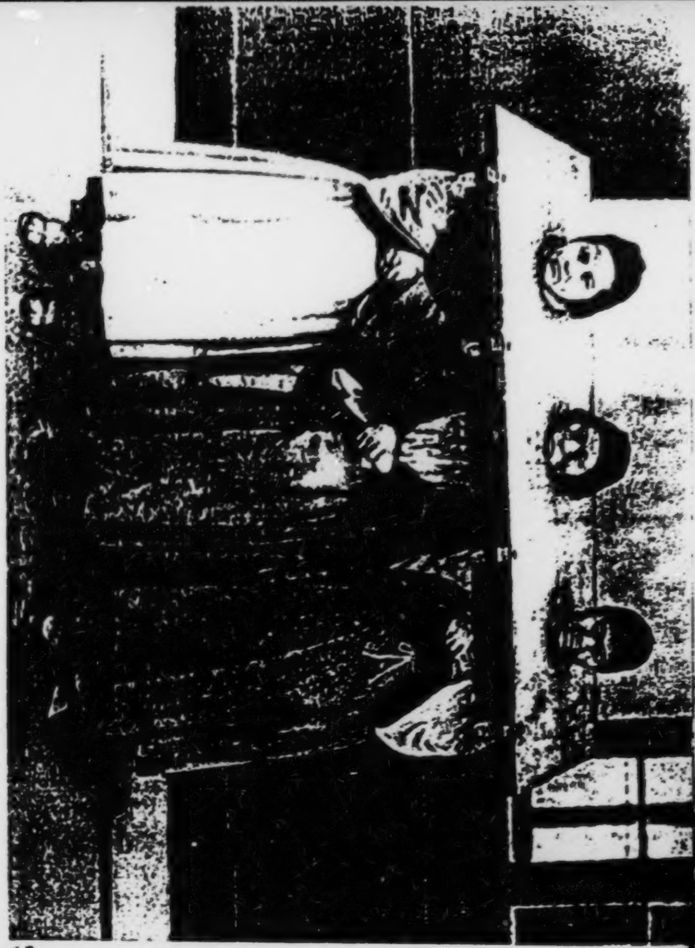
Essential Question: How did increased Western contact affect the image of Chinese women?

Materials: *Old Photos of the Last Period of the Qing Dynasty* (samples included)
Old Calendar Pictures 1920-1940 (samples included)

Activities:
1.) The class is divided into two groups with each group receiving one set of pictures
2.) In small groups of 3-4, students should answer these questions:
    a.) Describe the clothing and facial expressions of the women.
    b.) What is the setting of the picture? What are the women doing?
    c.) Who do you think created this picture? Why?
    d.) Who was the audience for the picture?
    e.) Do you notice any other details of the picture that tells you something about these women?
3.) Re-group as a class, make a T-Chart, and list the answers to the questions.
4.) Note the similarities and differences and then discuss what possible historical or cultural events might account for these differences.

Assessment: Students will choose one figure from each set of photos and imagine that the two women are mother and daughter. The students will write one letter (form either the mother to the daughter or vice-versa) in which they comment on the varying styles of dress, the varying socia roles, and the varying experiences of the two generations.

This work can be assessed on the basis of its historical accuracy (the teacher/text would provide the relevant historical background about Western contact at this period) as well as its creativity.



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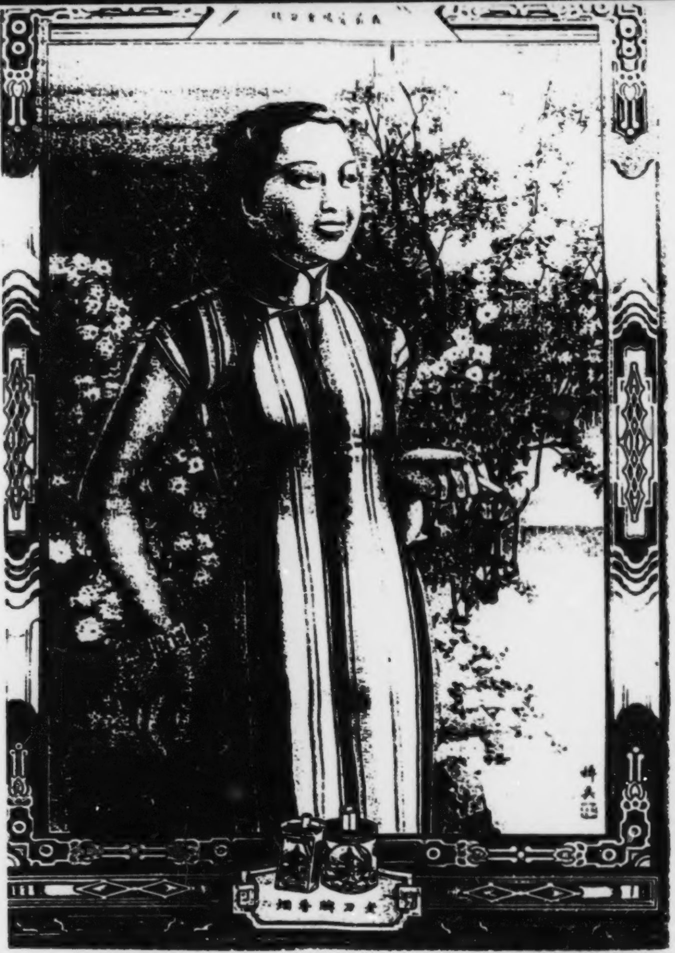
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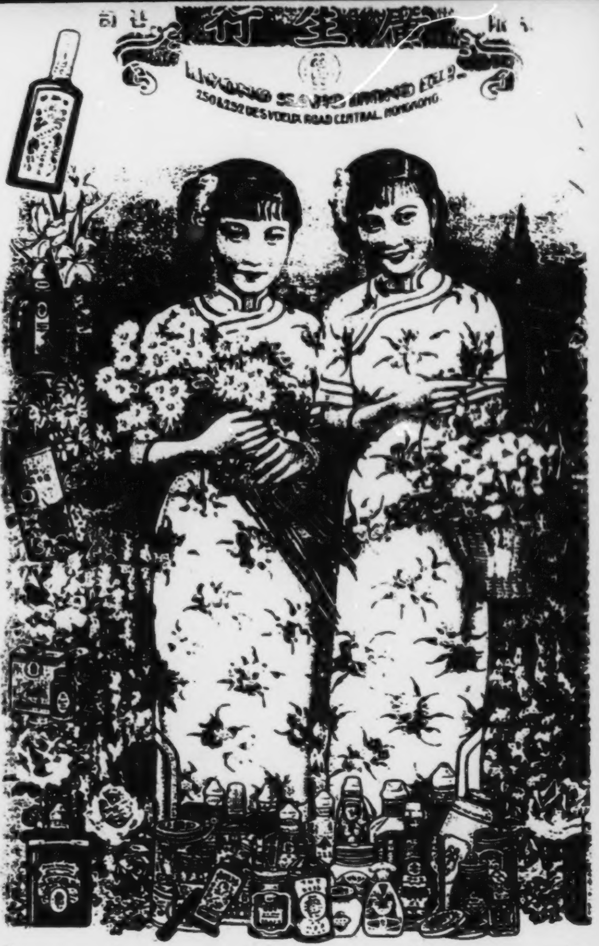
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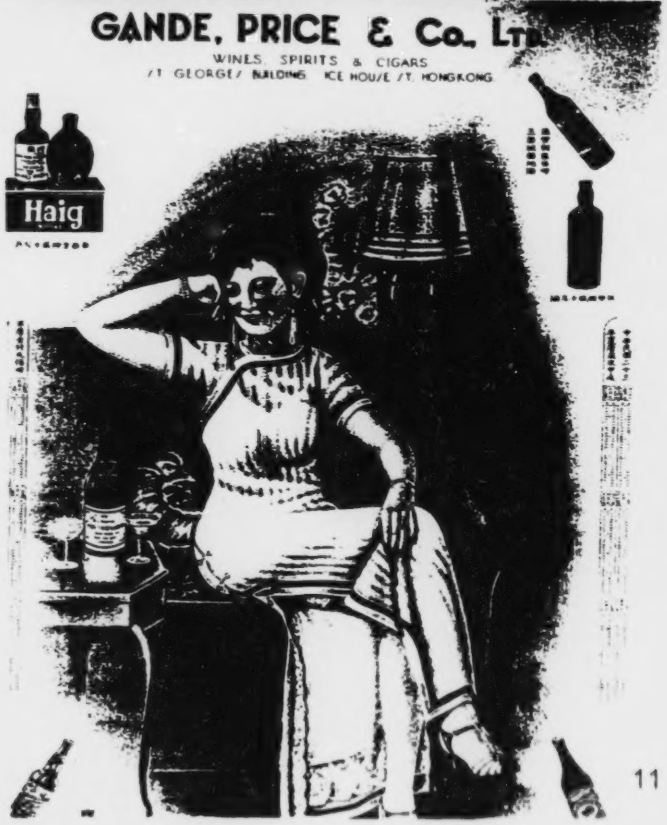
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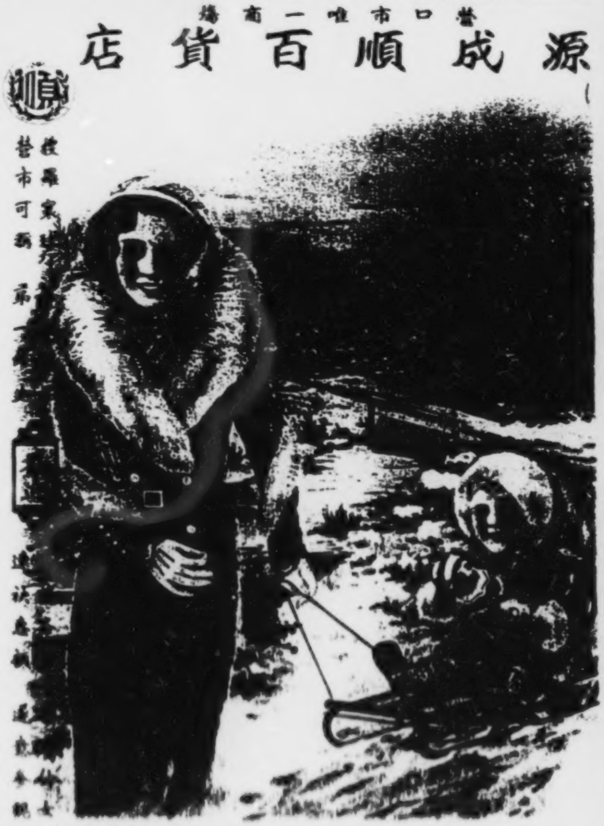
營口市唯一商場
源成順百貨店
順

Old Photos of the Last Period of the Qing Dynasty

Women prisoners	Manzu opium smoker
Prostitutes (FYI: Prostitutes came in 4 grades: Pretty and talented; pretty; ordinary looking; and old)	Wedding

Old Calendar Pictures (1920-1940)

Piratte Cigarettes	Kwang Sang Hong Cosmetics
Gande, Price Inc. Wine and Spirits	Notion Store

Lesson Title: Mao's Women

Essential Question: Why did the Communist Revolution of 1949 appeal to women?

Materials: Excerpts from *The Collected Quotations of Chairman Mao* (The Little Red Book) (excerpt enclosed)

Activities:
1.) All students read all excerpts and paraphrase each.
2.) Students should answer the following questions:
  a.) How does Mao define equality between men and women?
  b.) What could be considered revolutionary about Mao's views?

Assessment: Students write an imaginary dialogue between Mao and a peasant woman as he tries to persuade her to join the PLA. What arguments would he offer her? What questions would she ask of him?

The dialogue could be evaluated for its historical accuracy (facts, concepts, etc.) as well as its creativity.

三十一、妇 女

中国的男子，普通是受三种有系统的权力 (指批政权、族权、神权—编者) 的支配，…… 至于女子，除受上述三种权力的支配以外，还受男子的支配 (夫权)。这四种权力—政权、族权、神权、夫权，代表了全部封建宗法的思想和制度，是束缚中国人民特别是农民的四条极大的绳索。农民在乡下怎样推翻地方的政权，已如前头所述。地主政权，是一切权力的基干。地主政权既被打翻，族权、神权、夫权便一概跟着动摇起来。…… 夫权这种东西，自来在贫

31. WOMEN

A man in China is usually supjected to the domination of three systems of authority [political authority, clan authority and religious authority]. ··· As for women, in addition to being dominated by these three systems of authority, they are also dominated by the men (the authority of the husband). These four authorites political, clan, religious and masculine are the embodiment of the whole feudal patriarchal ideology and system, and are the four thick ropes binding the Chinese people, particularly the peasants. How the peasants have overthrown the political authority of the landlords in the countryside has been described above. The political authority of the lanlords is the backbone of all the other systems of authority. With that overtruned, the clan authority, the religious authority and the authority of the husband all begin to totter. ··· As to the authority of the husband, this has always been

农中就比较地弱一点，因为经济上贫农妇女不能不较富有阶级的女子多参加劳动，所以他们取得对于家事的发言权以至决定权的是比较多些。至近年，农村经济益发破产，男子控制女子的基本条件，业已破坏了。最近农民运动一起，许多地方，妇女跟着组织了乡村女界联合会，妇女抬头的机会已到，夫权便一天一天地动摇起来。总而言之，所有一切封建的宗法的思想和制度，都随着农民权力和升涨而动摇。

«湖南农民运动考察报告» (一九二七年三月)，«毛泽东选集» 第一卷第三三—三四页

团结起来，参加生产和政治活动，改善妇女的经济地位和政治地位。

为«新中国妇女» 杂志的题词，一九四九年七月二十日 «新中国妇女» 创刊号

weaker among the poor peasants because, out of economic necessity, their womenfolk have to do more manual labour than the women of the richer classes and therefore have more say and greater power of decision in family matters. With the increasing bankruptcy of the rural economy in recnt years, the basis for men's domination over women has already been undermined. With the rise of the peasant movement, the women in many places have now begun to organize rurual women's associations; the opportunity has come for them to lift up their heads, and the authouity of the husband is getting shakier every day. In a word, the whole feudal patrialchal ideology and system is tottering with the growth of the peasants' power.

"Report on an Investigation of the Peasant Movement in Hunan"(March 1927), *Selected Works*, Vol. I, pp. 44-46.*

Unite and take part in production and political activity to improve the economic and political status of women.

Inscription for the magazine, *Women of New China*, printed in its first issue, July 20, 1949.

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要求保护青年、妇女、儿童的利益，救济失学青年，并使青年、妇女组织起来，以平等地位参加有益于抗日战争和社会进步的各项工作，实现婚姻自由，男女平等，使青年和儿童得到有益的学习；……

«论联合政府»(一九四五年四月二十四日)，«毛泽东选集»第三卷第一〇六五页

有组织地调剂劳动力和推动妇女参加生产，是我们农业生产方面的最基本的任务。

«我们的经济政策»(一九三四年一月二十三日)，«毛泽东选集»第一卷第一二六——二七页

为了建设伟大的社会主义社会，发动广大的妇女群众参加生产活动，具有极大的意义。在生产中，必须实现男女同工同酬。真正的男女平等，只有在整

Protect the interests of the youth, women and children — provide assistance to young students who cannot afford to continue their studies, help the youth and women to organize in order to participate on an equal footing in all work useful to the war effort and to social progress, ensure freedom of marriage and equality as between men and women, and give young people and childrm a useful education. …

"On Coalition Government"(April 24,1945),*Selected Works*, Vol. III, p. 288.*

[In agricultural production] our fundamental task is to adjust the use of labour power in an organized way and to encourage women to do farm work.

"Our Economic Policy" (January 23, 1934), *Selected Works*, Vol. I, p. 142.*

In order to build a great socialist society, it is of the utmost importance to arouse the broad masses of women to join in productive activity. Men and women must receive equal pay for equal work in production. Genuine equality

个社会的社会主义改造过程中才能实现。

«妇女走上了劳动战线»一文的按语(一九五五年)，«中国农村的社会主义高潮»上册第三五七页

在合作化以后，许多合作社感到劳动力不足了，有必要发动过去不参加田间劳动的广大的妇女群众参加到劳动战线上去。…… 中国的妇女是一种伟大的人力资源。必须发掘这种资源，为了建设一个伟大的社会主义国家而奋斗。

«发动妇女投入生产，解决了劳动力不足的困难»一文的按语(一九五五年)，«中国农村的社会主义高潮»中册第六七四—六七五页

使全部妇女劳动力，在同工同酬的原则下，一律参加到劳动战线上去，这

between the sexes can only be realized in the process of the socialist transformation of society as a whole.

Introductory note to "Women Have Gone to the Labour Front" (1955), *The Socialist Upsurge in China's Countryside*, Chinese ed., Vol. I.

With the completion of agricultural cooperation, many cooperatives are finding themselves short of labour. It has become necessary to arouse the great mass of women who did not work in the fields before to take their place on the labour front. … China's women are a vast reserve of labour power. This reserve should be tapped in the struggle to build a great socialist country.

Introductory note to "Solving the Labour Shortage by Arousing the Women to Join in Production" (1955), *The Socialist Up-surge in China's Countryside*, Chinese ed., Vol. II.

Enable every woman who can work to take her place on the labour front, un

个要求，应当在尽可能短的时间内，予以实现。

«邢台县民主妇女联合会关于发展农业合作化运动中妇女工作的规划»一文的按语(一九五五年)«中国农村的社会主义高潮»上册第六单页

der the principle of equal pay for equal work. This should be done as quickly as possible.

Introductory note to "On Widening the Scope of Women's Work in the Agricultural Co-operative Movement" (1955), *The Socialist Upsurge in China's Countryside*, Chinese ed., Vol. I.

岷山千
雪，三军
过后
尽开
颜。
毛泽东

Lesson Title: Women of the Great Proletarian Revolution

Essential Question: What role did women play both in promoting and resisting the GPCR?

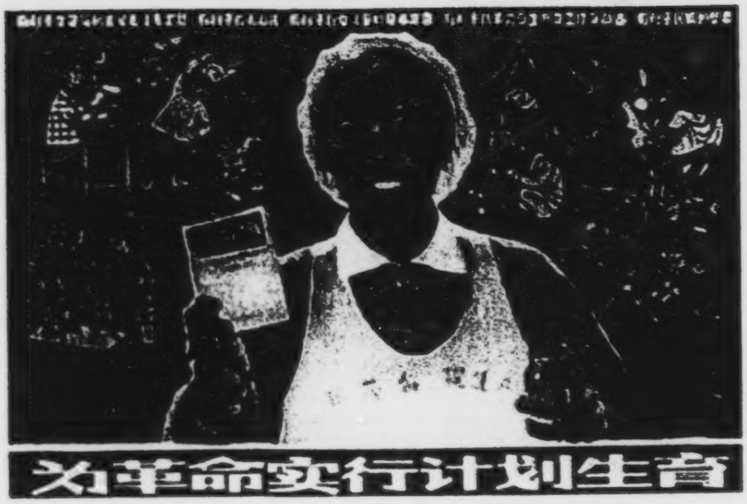
Materials: Several 2-3 pg. excerpts from the following (or something comparable)
Jiang, Ji Li. *Red Scarf Girl: A Memoir of the Cultural Revolution.*
New York: Harper Collins. 1997 (suitable for younger students)
Pgs. 100-108; 199-202
Chang, Jung. *Wild Swans: Three Daughter of China.* New York:
New York: Anchor Books. 1991.(suitable for older students)
Ch. 14 *Father Is Close, Mother is Close, but Neither is As Close as Chairman Mao*
Ch. 15 *Destroy First and Construction Will Look After Itself*
Ch. 16 *Soar to Heaven and Pierce the Earth*

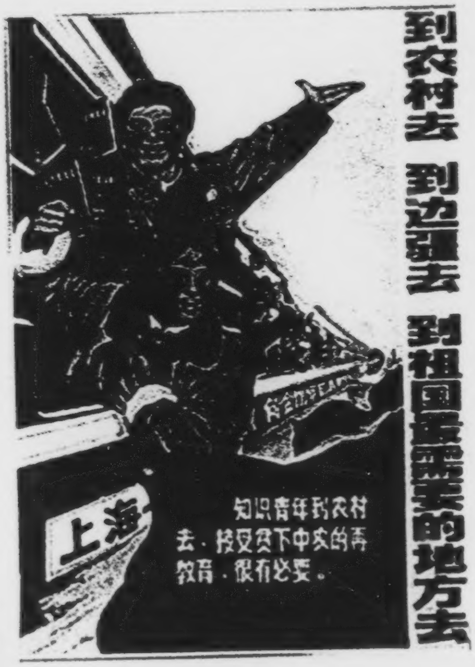
Copies of propaganda posters from the GPCR (5-6 copies of 5-6 Posters—samples are included). An excellent on-line source for these posters is the CNN Special Report on China: www.cnn/SPECIALS/1999/China.50

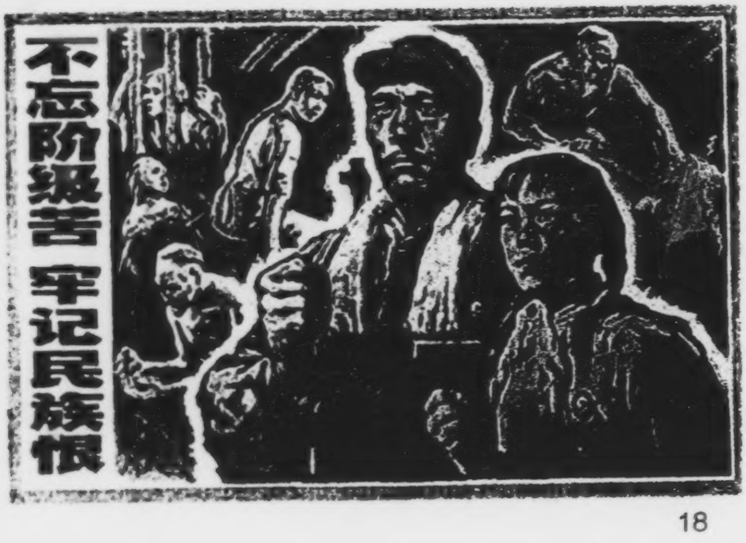
Activities:1.) Students read their assigned document and answer these questions:
   a.) During this time period, how would the Chinese people define the the ideal citizen? Where in the text do you find this?
   b.) How would the Chinese people define the ideal woman? Where In the text do you find this?
   c.) How did the Chinese people publicize and promote their ideal image?
2.)In small groups, students look at the GPCR posters and answer these questions:
   a.) How is the ideal woman portrayed in this poster? Why is she portrayed that way?
   b.) What propaganda techniques are used in this poster? (If students are unfamiliar with basic propaganda techniques, a short mini-lesson could be taught here—a sample is included)

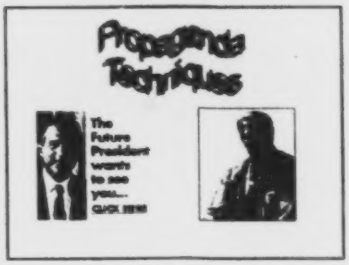
Assessment: Students create their own GPCR propaganda featuring a woman. They can use computer graphics, symbols, or their own artistic creation. On the back of the poster, they should indicate the source of their idea (most likely one of the posters, the primary source documents, or their text.)

The work can be assessed on the basis of its historical accuracy as well as its creativity.


为革命实行计划生育

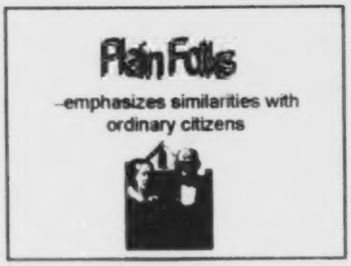

到农村去 到边疆去 到祖国最需要的地方去
上海
知识青年到农村去，接受贫下中农的再教育，很有必要。


不忘阶级苦 牢记民族恨



Propaganda Techniques

The Future President wants to see you... CLICK HERE

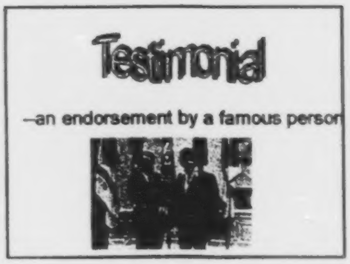


Plain Folks

--emphasizes similarities with ordinary citizens

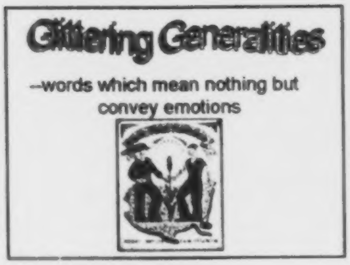
Bandwagon

--doing something because everyone else does it



Testimonial

--an endorsement by a famous person



Glittering Generalities

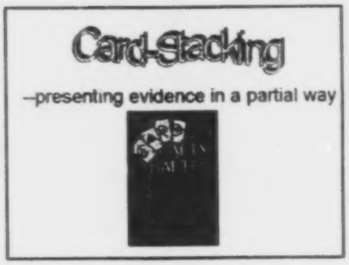
--words which mean nothing but convey emotions

Transfer

--symbolic images enhance appeal

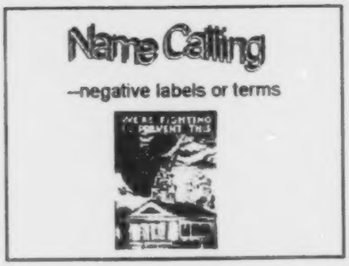
Strawman

--setting up weak arguments to knock them down



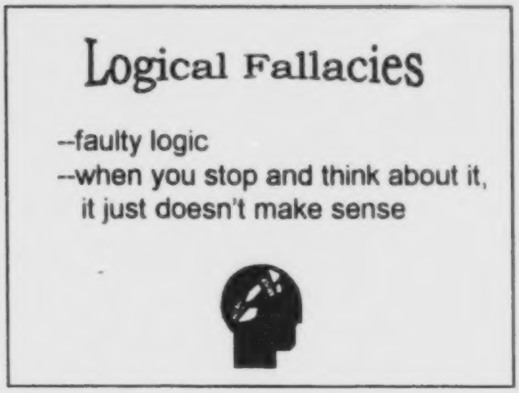
Card-Stacking

--presenting evidence in a partial way



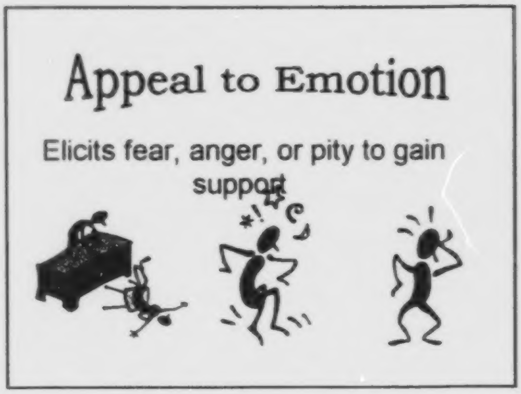
Name Calling

--negative labels or terms



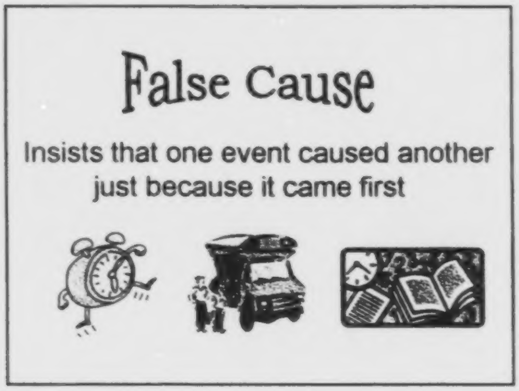
Logical Fallacies

--faulty logic
--when you stop and think about it, it just doesn't make sense



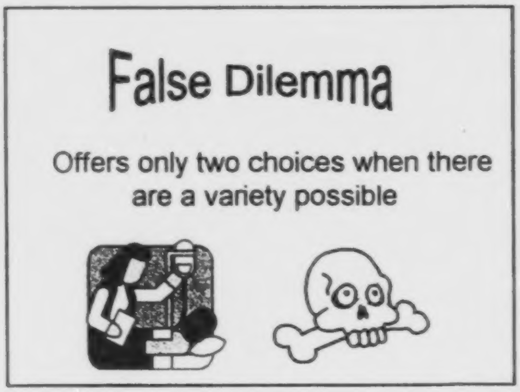
Appeal to Emotion

Elicits fear, anger, or pity to gain support



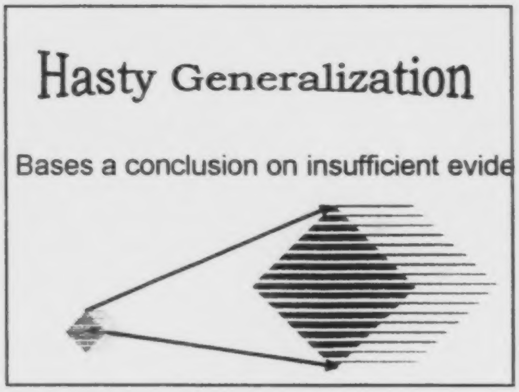
False Cause

Insists that one event caused another just because it came first



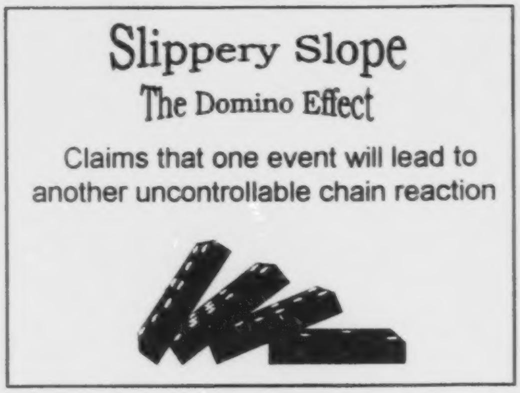
False Dilemma

Offers only two choices when there are a variety possible



Hasty Generalization

Bases a conclusion on insufficient evide



Slippery Slope

The Domino Effect

Claims that one event will lead to another uncontrollable chain reaction

Lesson Title: Minority Women

Essential Question: How do the roles of women differ among China's ethnic minorities?

Materials: Photos/Postcards of women of Chinese ethnic minorities (samples included)
Published or on-line information about these groups

Activities: Students are assigned one of the following ethnic minority groups (or others)

Mongol
Tibetan
Uygur
Miao
Yi
Zhuang
Dong
Yao
Bai
Hani
Kazak
Kirgiz
Jingpo
Naxi
Dai
Li
Tajik
Uzbek
Tatar

Students are given time (in class or outside of class) to find the answers (in published works or on-line) to the following questions about their particular ethnic groups:

1.) Where do these people live?
2.) What is the geography of their regions?
3.) What are the traditional ways of making a living?
4.) How do these people make a living in the 21st century?
5.) What particular roles to women play in this culture?
6.) What are some of the major festivals and celebrations of this group?
7.) Are there any major challenges facing the group (particularly the women) today?

Assessment: Students write an *I Am Poem* (model included) which reflects the reality of the lives of the women of their particular ethnic group. The poem can be creatively printed and mounted on construction paper along with the picture of the women. A short annotated bibliography should also be submitted (2 sources would probably be sufficient.)

The work can be assessed on the basis of its factual content, creativity, and depth of research.

Blang

Yugur

土族

Tuzu

I am. . .
I wonder. . .
I hear. . .
I see. . .
I want . . .
I am . . .

I pretend. . .
I feel. . .
I touch. . .
I worry. . .
I cry. . .
I am. . .

I understand. . .
I say. . .
I dream. . .
I try. . .
I hope. . .
I am . . .

Lesson Title: Modern Women

Essential Question: What are the challenges facing contemporary Chinese women?

Materials: Articles about issues facing contemporary Chinese women. Sources might include:

Aphrodisiac present arouses debate. . China Daily. July 3, 2001.
China Marriage. All Things Considered. March 12, 2001 (transcript available at www.npr.org.)
Guo, Hong. *The "Little Emperors" Grow Up.* Psychology Today. January, 2000
Landmark Case: Pregnancy Discrimination and Sexual Harrassment Case. Hong Kong Equal Opportunity Commission. May, 2001.
Pandas fed on human milk. . China Daily. July 6, 2001.
Population focus of sex health fair. China Daily. July 12, 2001.
Reese, Lori. A Generation of Little Emperors. Time Magazine. Sept. 27, 1999
Research probes sex life. . China Daily. July 12, 2001.
Rosenthal, Elisabeth. Women's Suicide Reveal Rural China's Bitter Roots. New York Times. January 24, 1999

Activities: 1.) Students read 2-3 of the articles and write a 2-3 sentence response for each.
2.) Students use on-line sources and find two articles about contemporary Chinese women. A one paragraph summary and one paragraph response should be written for each. Possible topics might include those suggested by the articles as well as the following:

--One-Child Policy
--Reproductive Issues
--Sexual equality and/or discrimination
--Marriage and Divorce
--"Big Womanism"
--Women's political activism
--The Four Alls: Because of their wives busy lives, modern men are said to have to "Eat up ALL leftovers; Hand over ALL salary; Do ALL housework; Swallow up ALL anger.

Assessment: Students write a letter to the editor of *China Daily* or *the South China Morning Post* expressing their viewpoints on their assigned topic. They should take a position on a controversial issue; the purpose of the letter is both to inform and persuade.

Letters can be assessed on their content, writing, creativity, and format.

China Daily

Population focus of sex health fair in Beijing

By ZHU BAOXIA
China Daily staff

The weather was hot yesterday but the atmosphere inside the Beijing Exhibition Hall, where people gathered for a reproductive health and products fair, was even hotter.

About 8,000 people braved the scorching sun yesterday to have a glance at the First China Reproductive Health/Family Planning New Technology & Products Exposition, which opened yesterday and will run for four days.

The fair is China's way of recognizing World Population Day. It was jointly organized by the State Family Planning Commission, the Ministry of Science and Technology, the State General Administration for Quality Supervision and Inspection and the Quarantine and State Drug Administration.

When curious spectators filed through the centre's doors yesterday, they found displays on condoms, intrauterine birth-control devices, pregnancy tests and medical instruments used to diagnose and treat illnesses like breast cancer and reproductive tract infections.

The fair attracted 290 research institutes and manufacturers of reproductive health and contraception products from across the country. A few companies from Britain, India and Malaysia also brought their latest products to the fair.

Over the next few days, the fair will host symposiums and workshops on topics that include future development of China's reproductive health industry, use of condoms to prevent HIV/AIDS, research into safe contraceptives and prevention of infections.

"This is the largest celebration marking World Population Day anywhere," claimed Junko Sazaki, deputy representative of the United Nations Population Fund to China.

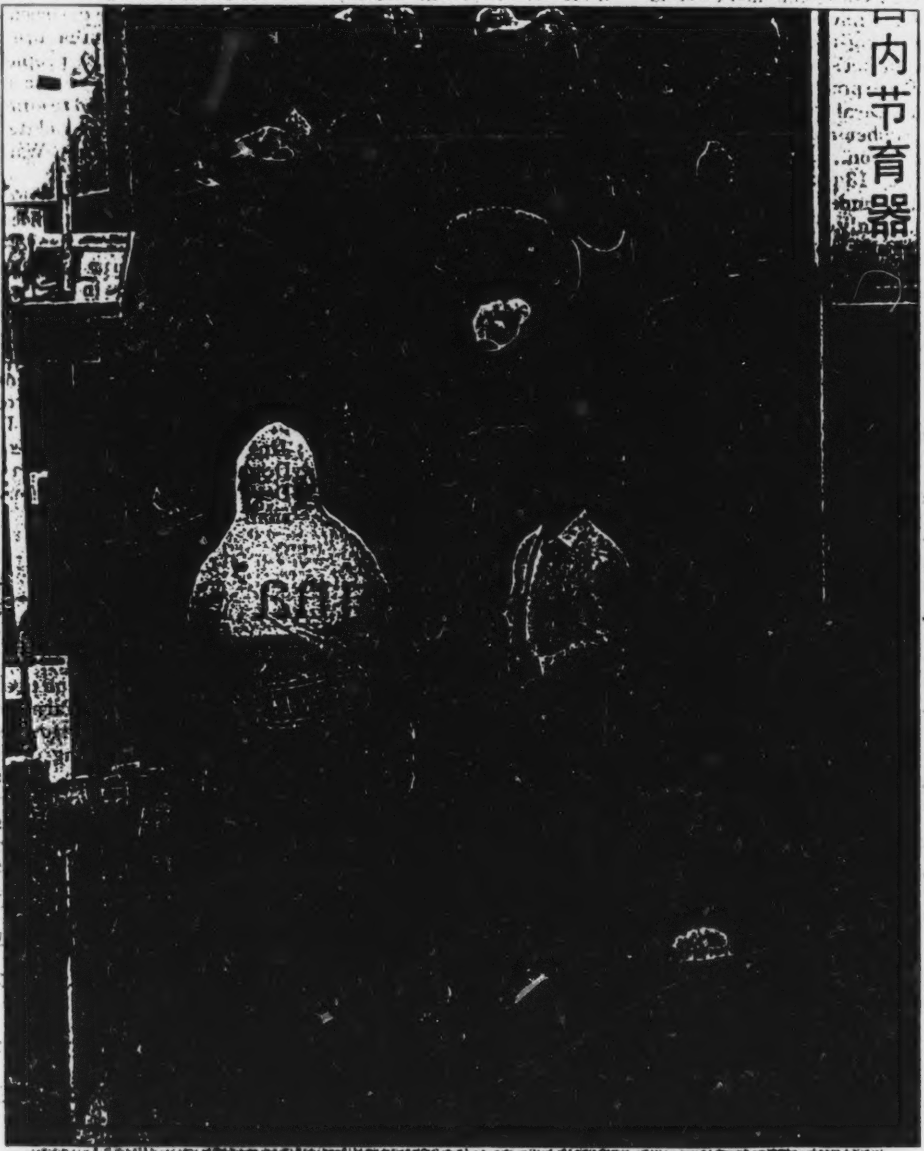
Sazaki stressed that "reproductive health is integrally linked to sustainable development.

"Whoever we are, wherever we live, each one of us has a responsibility," she argued, adding: "We must renew our commitment to the International Conference on Population and Development goals, accept our responsibilities to ourselves and to each other and find the balance that will renew our world and enable all of its people to meet their aspirations."

Speaking at the opening of the exhibition, Zhang Weiqing, minister of the State Family Planning Commission, said that World Population Day, the theme of which this year is "Population, Development and Environment," has once again sounded alarm bells about the population problem and called for the concern of society as a whole.

Zhang claimed China will work closely with governments and peoples on an international basis to address population and development issues in the new century. **(See related stories on Page 2)**

July 12



ZHANG WEI/China Daily

Full protection: A man wears a gigantic condom to promote knowledge of reproductive health at the First China Reproductive Health/Family Planning New Technology & Products Exposition yesterday in Beijing. Roughly 8,000 people were curious enough to visit the fair on its opening day. It will run for three more days.

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July 3, 2001

CHINA DAILY

Aphrodisiac present arouses debate

By JIANG ZHUQING
China Daily staff

A middle-aged couple in Southwest China's Sichuan Province did not expect a present from their 16-year old daughter would cause so much controversy.

The girl, whose surname is Zhang and is a student at a secondary school training medical and nursing personnel, bought her father a "special gift" — four boxes of aphrodisiac capsules — on Father's Day, which falls on the third Sunday in June, according to Tianfu Morning Post.

She bought the gift because she felt relations between her parents were not as "intimate" as before, the daughter told the newspaper.

But the parents were annoyed by the gift and they blamed the store where their daughter bought the capsules for selling them to someone under 18, the paper said.

The parents asked to return the medicine and threatened to sue the store, it said.

And, after the issue was publicized by the newspaper, it aroused heated public debate.

According to a recent survey launched on a website, 58.73 per cent of 9,151 questionnaire respondents thought the girl's actions had been "inappropriate," 31.48 per cent thought the couple were "conservative" and the others declined to comment.

Zhang Shuang, a taxi driver in Beijing, said he appreciated the girl's devotion to her father, but it was "embarrassing" that she had talked about her parents' privacy.

Dong Jiwei, an Internet surfer, disagreed. He said an aphrodisiac is no different to other commodities. "Why can't she send her parents medicine to show her devotion?" he asked.

Jiang, a marketing manager at the factory that produces the aphrodisiac, said the firm is "sorry" for the trouble caused by the affair.

He asked the couple to understand the girl's devotion, and promised to refund the money spent on the capsules if they "really do not need such medicine."

Now the Zhang's family life is calm again and the couple have agreed to keep the medicine, according a follow-up report.

A marital expert with the Chinese Academy of Social Sciences said it had been a "special case" and not worth all the fuss.

But he said youngsters should be given sex education, especially about marital life. Currently, both teachers and parents in the country remain rather passive in helping teenagers learn properly about sex.

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from
China
Daily

Pandas fed on human milk

HANGZHOU: Two newborn pandas at Hangzhou Zoo have found a "nanny" that walks on two legs instead of four.

The new nanny is a young woman who recently gave birth to her own child and is sharing her human baby's milk with the two pandas.

The two bears have been completely neglected by their young mother, who refused to nurse them after they were delivered last week. The zoo keepers were forced to take them away from their mother, dry them and feed them with glucose and milk.

But babies always need colostrum — the first secretions from the mammary glands after birth which contain important antibodies.

The zoo keepers advertised in the local press for help.

Xie Fang, a journalist with the local newspaper Hangzhou Daily, said they had less than two hours to meet the deadline for giving the pandas good milk.

"I dashed out of my office and ran all the way to the obstetric section of the nearest hospital," she wrote in a story carried in Tuesday's Hangzhou Daily.

"There were not many deliveries at the hospital, and only one of the young mothers was up to the requirements. But she had breast-fed her baby just before we arrived," Xie wrote. "We were at our wits' end.

"Fortunately, the head nurse helped the mother produce more milk with massage, and we got enough colostrum in only 10 minutes.

"Back at the zoo, we watched the two baby pandas go quietly to sleep as they drank happily through a straw," said Xie.

The special "nanny" said she would call on her two "babies" at the zoo with her own child some day, the report said.

Xinhua

July 4, 2001

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July 12

Research probes sex life

By KANG JIAN
China Daily staff

The State Family Planning Commission will enhance research on contraceptive technology that may help improve people's sex lives and prevent unwanted pregnancies.

The top priority for this effort is to develop oral contraceptive pills for men and contraceptive methods for young mothers during the breast-feeding period.

The commission also expects to discover new prenatal diagnostic technology to prevent birth defects and new measures to prevent and cure sexually transmitted diseases and HIV/AIDS.

24C

Research is also on tap into the prevention and control of gynecological diseases, breast cancer and prostate illnesses.

A nationwide information network will be set up to collect reports on the adverse effects of some contraceptives and disseminate the information to help more people select methods they like, said Xiao Shaobo, director of science and technology development with the commission.

Xiao said the commission set the goal in response to public demands for fewer but healthier births and for better reproductive health.

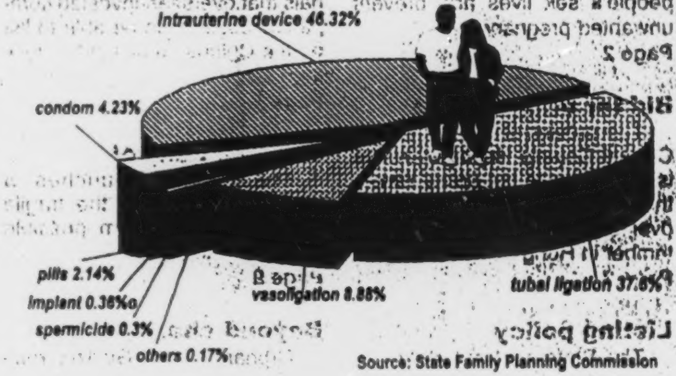
The latest nationwide investigation done by the commission indicates that the most urgent demand of people at child-bearing ages is for safe contraceptives to avoid unwanted pregnancies. That's followed by provisions to ensure the birth of healthy babies and then the desire for more facilities to help maintain bodily health.

Another survey by the commission shows that health conditions for Chinese women are improving but that more must be done.

The survey, conducted among 16,000 women aged 15 to 49, revealed that 44.3 per cent of the women knew very little about menstruation before they started their periods.

Nine per cent of women aged 15-19 reported gynecological problems. The rate climbed to 30 per cent among women aged 30-34 and to 35 per cent among women over 35.

The lack of reproductive knowledge has affected the health of the next generation, experts said. About 200,000 babies are born each year with health defects, 1.3 per cent of all newborns.



Source: State Family Planning Commission

XU PENG/Xinhua

Female rangers patrol the city

A new female ranger team appears in northern Jiangsu's Xuyi County recently. All members of the police team are taller than 1.65 metres and aged less than 20. They patrol the downtown areas of the county on Wednesday and Sunday, and have been called "moving beauties" by local residents.

July 3, 2001

China Daily

BEST COPY AVAILABLE

SEPTEMBER 27, 1999 VOL. 154 NO. 12

A Generation of Little Emperors

By LORI REESE

If you restrict families to just one child--as China has, more or less, since 1980--you're going to get a whole lot of spoiled kids. The problem in China is so acute that it's changing how society functions.

To see these Little Emperors in action, step inside the Shanghai branch of the China Children's Welfare Institute, better known as the Children's Palace. On any given afternoon, parents are out in force, fawning over their immaculately dressed sons and daughters as they prepare for extracurricular classes in English, computer studies and performing arts. Though many of these precocious kids can recite the English alphabet or read newspapers in traditional Chinese characters by the time they're 10, their parents often still perform basic tasks for them: fixing their hair, tying their shoes, wiping their bottoms.

The Palace, once the private home of real estate tycoon Sir Elly Kadoorie, is a remnant of Shanghai's excessive past. Built in 1924, its resplendent marble halls and expansive lawns were put to more proletarian use after the communists reopened it in 1953 as a children's recreation center. These days it caters to the overachieving offspring of Shanghai's pushiest parents. Just ask Tao Ling, a dance teacher at the Palace. At the start of class, she struggles to shoo away the doting mothers still placing the finishing touches on their daughters' braids and bows. "It's impossible to do anything if they're watching," says Tao, shutting the door firmly.

Mao liked children, or at least he encouraged China's citizens to have as many as possible. When a 1982 census revealed that the Chairman's baby boom had pushed the population beyond 1 billion, China put teeth into the family-planning policy it had introduced two years earlier. Some 80,000 cadres were dispersed around the country in an aggressive campaign aimed at reducing the total population to 700 million by 2050. To enforce the policy, China introduced severe economic penalties for above-quota births. Strong-arm coercion was common. Horror stories emerged about forced late-term abortions and infanticide--girls were often abandoned by parents who wished instead for a boy. China still defends the policy, though not, of course, the excesses. Annual population growth, Beijing claims, is less than half the level of the 1970s. A recent Xinhua report said the policy has "saved China and the world the burden of coping with an extra 300 million people."

But while attitudes have changed in the cities, they have scarcely shifted in the countryside, where the majority of China' people still reside. "Its sort of an unofficial, official policy that farmers are allowed more children," says Peng Zhou, China' national program officer for the United Nations Population Fund. Peasants intent upon producing a healthy male heir are officially allowed to try again if the first child is, as Peng puts it, either "deformed in some way, or a girl."

Now there are signs the policy may be softening, even in urban areas. Laws requiring parents to register for permits before having a child have been eliminated in many places, and regulations have been drawn up to prohibit family planning workers in the countryside from forcing women to undergo abortions and sterilization.

The world that China's kids inhabit is a far cry from that of their parents. The earlier hardships are scarcely fathomable to today's TV-watching, french-fry chomping young. Having been denied education and material goods as children, many adults wildly overcompensate in doting on their kids. "Parents have a hard time saying no," says Xia Ming, who teaches environmental studies at the Children's Palace. "They had nothing, so the kids are their only hope." The youngsters tend to act as if special treatment is their due. "They're impossible to discipline," complains Tao, the dance instructor. "Their mothers and fathers don't care."

As class winds up, the young dancers comment on whether they would want a sibling, "I want a little sister!" several girls chirp in unison. Shu Mingzhu, a 10-year-old wearing a red leotard with matching bows, elaborates: "One with big eyes, who I could play with."

http://www.time.com/time/asia/magazine/99/0927/children_palace.html

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Psychology Today
Jan, 2000

The `Little Emperors' Grow Up.(psychology of only children) (Brief Article)

Author/s: Hong Guo

Two decades after Red China implemented its one-child-per-family policy, many feared the rise of a generation comprised of spoiled, dysfunctional "little emperors." But now, as the government marks its 50th year in power and the first rowdy bunch of only-children turns 20, research shows that things aren't as bad as they seem.

As someone who burned out teaching high school to this generation in China, I focused my master's research at San Francisco State University on the psychology of such singletons, and recently presented my findings at an American Psychological Association conference.

On a positive note, only-children in China have an indisputable advantage: Several studies confirm that since they don't have to share their parents' attention, they get more play and go on more stimulating ventures. In 1987, researchers found that in comparison with those who for various reasons managed to have siblings, China's only-children, especially when they were young, showed superior cognition, intelligence and academic achievement.

But it was no surprise that in the early 1980s, various Chinese research psychologists found that only-children were also more likely to have personality and social behavioral problems, to be more egocentric and less persistent at tasks than their peers from bigger families.

Over time, however, Chinese culture adapted. In the late 1980s, more and more parents encouraged only-children to participate in collective activities such as preschool and day care to improve their behavior.

And as one-child families became a societal norm, parents changed their attitudes toward their children, doting less and using more authoritative parenting methods. Recent studies reflect this change, finding fewer differences between only-children and those with siblings. As Buddhists say, "Unceasing change turns the wheel of life."

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January 24, 1999, Sunday, Late Edition - Final

SECTION: Section 1; Page 1; Column 1; Foreign Desk

LENGTH: 2091 words

HEADLINE: Women's Suicides Reveal Rural **China's** Bitter Roots

BYLINE: By ELISABETH ROSENTHAL

DATELINE: LUTOU, China

BODY:
Wang Xuexia remembers vividly the cool May night when the minibus raced past newly planted fields of rice and corn and dropped her high school classmate at the emergency room, disheveled and semiconscious, exuding the sickly sweet odor of pesticide.

Though fresh out of nursing school, Ms. Wang knew the drill: pump the stomach, then give oxygen, a shot of Atropine and, intravenously, an antidote to the lethal poison. Such patients were so common at the hospital in Lutou that the diagnosis was never in question: another desperate rural woman attempting suicide.

In fact, just three nights later, Ms. Wang was at it again, this time working to save an elementary school friend whom she had only recently greeted in the fields. But in this case, by the time the tractor pulled up to the four-story white concrete hospital, the woman's heart had already stopped.

"I kept working on her since I wished she could chat with me again while she pulled up weeds," said Ms. Wang, 25, an earnest woman with huge eyes and a long braid trailing down her back.

"I thought, 'My sister, why didn't you treasure your life?' " said Ms. Wang, who now works for the local government, where she helped begin a campaign against suicide. " 'Your death has left behind a kid without a mother and a husband without a wife who will bear untold sufferings.' "

Female suicide is the puzzling plague of rural China, making the country's rate the highest in the world; the overall suicide rate is also one of the highest. Some 56 percent of the world's female suicides -- about 500 a day -- occur in China, according to a study based on Chinese vital statistics by the World Bank, Harvard University and the World Health Organization. Most victims are young rural women.

Chinese officials have said that the Western estimates, derived from crude suicide statistics that China first released in the early 1990's, are probably too high. But in the last few years, a small group of

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Government officials, researchers, health workers and women's advocates in China have gingerly started to research and confront what is still so often regarded as a sensitive and embarrassing problem.

Their research has led to various theories about the cause of the suicides: the low status of women in China; the rapid shift to a market economy; the easy rural availability of pesticide. But there are still few answers for an outbreak defying the traditional wisdom that suicide is largely a problem of urban men. In China there are three times as many suicides in the countryside as in the cities. And it is the only country where more women than men die as a result of suicide each year -- twice as many in the age group under 45.

In Lutou, a dusty town of 36,000 in a remote, rural corner of Hubei Province, Ms. Wang's own study revealed that the emergency room treated 48 attempted suicides from January 1996 to June 1997; 43 were women 20 to 45 years old.

Faced with such statistics, a few smaller magazines and newspapers directed toward women have decided to broach the subject in the last two years, and a book on women's suicide is scheduled to come out soon. The Chinese Academy of Preventive Medicine is sponsoring research projects on suicide, and the Chinese Association of Mental Health established a "risk prevention" committee in 1994.

In at least a few places like Lutou, local officials have been moved to action by watching neighbors and relatives die. Simple steps have reduced suicide rates -- restricting use of the most lethal pesticides, for example.

"We wanted to know why they gave up their lives so easily and wanted to help rural women see that this was not a good solution," said Xie Lihua, explaining why the self-help magazine she had founded for country women, Rural Women Knowing All, took the bold first step of publicizing the problem three years ago. In June 1996, the magazine offered readers the equivalent of $12 for stories of women who had killed themselves. It received hundreds of responses and for the next two years ran monthly profiles of suicides, accompanied by a psychiatrist's analysis.

Low Self-Esteem, High Success Rate

"From their letters we realized that rural women have no sense of their own self-worth," said Ms. Xie, who is also a senior editor at China Women's News and a fiery advocate for women in the countryside.

But it is an uphill fight in a country where one suicide conference was abruptly canceled last year and mainstream newspapers have not even mentioned the topic. "I would not write about it," said one woman who is a reporter for a national news organization. "It would make China look bad."

Although Chinese officials have wrangled with some foreign researchers about the extent of the suicide problem, both sides agree that the numbers are very high.

The Chinese say that when they tally all deaths listed as suicides, the rate comes to 18 per 100,000 deaths annually. But many scientists say that number is certainly an underestimate, in part because it does not include many suicides recorded as "violent death," or "accidental death, cause unknown." Taking such factors into account, the World Bank's collaborative project put the rate at 30 3 per 100,000 deaths.

And when the World Bank researchers compared rates in different countries, using the same methods in each, they found that the overall suicide rate in China was about three times the average for the rest of the world and that the rate among women was five times that for other countries.

"There are these incredibly high rates and the pattern we see is so very different from the rest of the world,' said Dr. Arthur Kleinman, a professor of medical anthropology at Harvard University who has studied suicide in many Asian countries. He added, "The Chinese deserve credit for beginning to address this issue, that hasn't been dealt with to now."

The largest suicide study in progress is being led by Dr. Michael Phillips, a Canadian psychiatrist who has lived and worked in China for many years, and his colleagues at the Chinese Academy of Preventive

Medicine. They are investigating hundreds of suicides from 26 sites around the country, speaking to friends and relatives of the deceased.

Their surprising early results confirm the impressions of rural Chinese doctors: that a large number of suicides in the countryside are impulsive acts by people who show no signs of mental illness, depression or alcohol use -- factors commonly associated with suicide in the West.

Impulse of the Moment, Permanent Results

Rather, many of the suicides are chaotic minidramas -- precipitated by a minor family quarrel, an illness or bad news -- in which a woman rushes home and downs a bottle of organophosphate pesticide. Swallowing these lethal chemicals is by far the preferred method. Although painlessly ingested, they quickly produce a wide range of devastating symptoms including chest pains, wheezing, cramps and, later, seizures and coma. Attempts almost all occur during summer, when farm work is exhausting and tensions run high.

"There's an argument," Ms. Wang, the nurse, said. "The wife runs in and locks the door. The husband knocks down the door and finds the bottle."

For example, Ms. Wang's high school classmate drank the poison after arguing publicly with her husband about which to do first, transplant seedlings or plant cotton. Among the suicides recounted in the self-help magazine, one woman killed herself after her husband slapped her, another after a neighbor failed to cut down a tree overhanging her yard, another after learning that her husband had a mistress, another after her husband refused to return to the village from his city job.

"I used to be skeptical about this," said Dr. Phillips, "but now I think that a significant proportion of the attempts are impulsive, where the intent is not to kill oneself or there is no clear motive at all -- it's more of an expression of frustration rather than a desire to die." The doctor heads the Research Center of Clinical Epidemiology at Huilongguan Hospital in Beijing and teaches at Harvard Medical School.

Dr. Phillips and other researchers say that because drinking pesticide is such an effective suicide method, it increases the number of deaths resulting from impulsive acts by women who do not really want to die. In Western countries, though women far outnumber men in suicide attempts, they rarely succeed.

Researchers are divided about why suicide is so common and are unsure of how long the rates have been this high, since data before 1989 are considered unreliable. They do know that rates have remained stable for the last decade. And, since Chinese statistics only tally deaths, they have little idea of how many suicide attempts are unsuccessful. In Lutou there were 8 deaths among the 48 patients who attempted suicide in 1996 and the first half of 1997, although the death rate is almost certainly higher in more remote towns with less sophisticated hospitals.

Ms. Xie attributes the problem in part to rural Chinese culture, whose customs and language reinforce women's feelings of worthlessness and helplessness, she said. In the countryside, the traditional saying "nan zhong nu qing" ("man heavy, woman light") still holds sway. Men control family assets, and women do not even eat dinner with them.

There are still older women with names like Zhaodi ("looking for a little brother") and Aidi ("loving a little brother"), reflecting their parents' disappointment with their sex.

"In many rural areas they still think women are useless," Ms. Xie said. "They do field work, give birth, care of the husband, the children, the in-laws. So to them if there is a family problem they think the sky has collapsed."

Many Chinese scientists attribute the suicide rate to the economic and social changes during the last 20 years, as large numbers of rural men moved to the cities seeking work, further burdening their wives. And with the gap widening between rich and poor, some believe that rural women are increasingly aware of the comforts they will never have.

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But others argue that the economic reforms have improved life in many villages -- crammed them full of televisions and washing machines. In Lutou, a relatively well-off township with a per-capita income of about $350 a year, officials say that increased incomes have helped to defuse their suicide problem.

"I think it's a combination of factors working together rather than any single factor," Dr. Phillips said. "I think it's not considered disgraceful; there are no strong religious prohibitions, and historically some types of suicide were considered honorable."

In those cases where women truly intend to die, he added, "it may be seen as a final avenue of escape for people who have few outs."

Researchers have stressed the widespread availability of pesticides all over central China, making impulsive suicide easy -- the Chinese equivalent of Valium in every bathroom cabinet.

"There is no effective control of pesticides in rural China," Ms. Xie said.

In Chinese cities, social workers and doctors are devising suicide prevention efforts -- hot lines and family counseling services. But there are no hot lines in rural Lutou, said Ms. Wang with a laugh, noting than many people in the surrounding villages do not even have phones.

Instead, in the summer of 1997, the local Woman's Federation and Communist Party cadres tried a more pragmatic solution, beginning with a notice broadcast on local television that urged farmers to guard against pesticide poisoning and suicide, attaching greater stigma to the practice. The newspaper in the nearby city of Zaoyang carried a similar reminder. In villages without phones or televisions, the message was played over a loudspeaker.

In addition, the local government banned the most poisonous pesticides, and people were taught how to treat suspected victims. And villages now have ombudsmen trained in conflict resolution as well.

Since the campaign started, there have only been eight suicide attempts at the Lutou Township Hospital, and they were divided equally between the sexes. No one died.

"The publicity has made the farmers aware that committing suicide is a bad thing," Ms. Wang said, "that if it works or if it doesn't work it still doesn't help the situation." She added, "And if there are conflicts between neighbors or between husband and wife, the new women know they can consult the legal system instead."

http://www.nytimes.com

GRAPHIC: Photo: Isolation and low self-esteem contribute to a high rate of suicide among Chinese women working farms, whose method of choice is often to drink pesticides. Officials have only recently begun efforts to address the problem. (Elisabeth Rosenthal/The New York Times)(pg. 12)

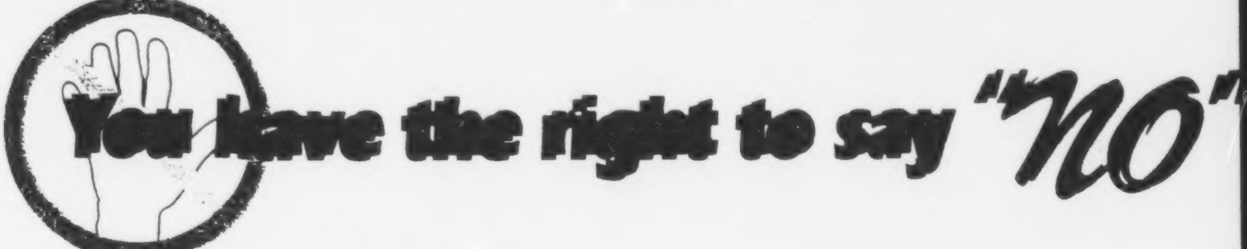
Graphs: "THE COST: Suicide Among Women Weighs Heaviest on China"
Even in the countries with the highest suicide rates among women, only in China do women victims outnumber men . . .
. . . and in China suicide is more likely to occur in rural areas.
(Sources: World Mental Health: Problems and Priorities in Low-Income Countries; Culture, Medicine and Psychiatry; World Bank)(pg. 12)

Map showing the location of Lutou: Officials in Lutou have begun a campaign against suicide. (pg. 12)

LOAD-DATE: January 25, 1999

Sexual Harassment Case

Mediation and conciliation is often a more efficient and cost-effective means to resolve disputes than litigation. By establishing a workable solution acceptable to all parties, conciliation tends to diffuse hostility. The following is an account of a sexual harassment case which, upon mutual agreement between the complainant and the respondents, was successfully conciliated at an early stage.


You have the right to say "NO"

The complaint

"I had worked for the estate management company as a cleaner since 1997. During an afternoon in mid-1999, my immediate supervisor molested me for the first time. We were discussing some job arrangements at the management office when he suddenly touched my breast. I was so angry and frightened that I left immediately. Nobody was around at that time.

This was only the beginning of a nightmare. Two weeks later, when there was nobody around the management office, he harassed me again. The same thing happened ten times in 1999. I remember clearly because I have put all these unhappy experiences in my diary. Despite my repeated rejections, he had no intention to stop and on the contrary, he became more offensive. There was once when he even followed me to the toilet. I hurt my back on the towel-hanger when I tried to stop him from entering. I cried loudly and he fled.

When I mentioned this to our boss, she told me not to pursue the complaint. Apparently she had done nothing with it. I was very upset and humiliated. It was so unbearable that I eventually resigned in mid-2000."

Besides her supervisor, the complainant also lodged a complaint of vicarious liability against the estate management company, which was the employer of the alleged harasser.

What the EOC did

Upon receipt of the complaint, the EOC suggested an early conciliation for all parties. The complainant and the respondents all agreed to the arrangement.

After a series of negotiations, the supervisor agreed to give a written apology. In accordance with the complainant's wish, the estate management company consented to investigate the case, inform staff of its sexual harassment policy as well as to conduct staff training. The case was then settled.

What the law says

Sexual harassment includes unwelcome conduct of a sexual nature in which a reasonable person would feel offended, humiliated and intimidated. Under the Sex Discrimination Ordinance, sexual harassment in employment is unlawful.

It is worth noting that although an employer might not encourage sexual harassment acts, or had no knowledge of it, the employer would nevertheless be held vicariously liable for the unlawful acts of its employees, unless the employer could prove that reasonable and practicable steps have been taken to prevent such offences from taking place.

封面介紹—委員會近日的宣傳運動，是要協助僱主及僱員認識如何防止性騷擾。這運動包括於鐵路月台牆上宣傳海報，並羅列了工作間各種性騷擾的例子，另提醒僱主，他們需要為僱員的行為負上轉承責任。詳情請致電 2106 2187。

Cover – The EOC's latest public education campaign is underway to help both employers and employees know more about "preventing sexual harassment". The campaign features a poster ad at mass transit commuter platforms, highlighting different scenarios of sexual harassment in the work place, and educates employers about their vicarious liability for employees' actions. For details, please contact us at 21062187.

Pregnancy Discrimination

Landmark Case: Pregnancy Discrimination

The Equal Opportunities Commission (EOC) welcomes the judgment on Hong Kong's first case of pregnancy discrimination, which makes it clear to employers that, not only are they liable for their own unlawful discriminatory acts, but they are also liable for the acts of their employees.

The Judgment

The District Court ruled on 26 February 2001 that the defendant, a pharmaceutical company, had discriminated against its former product manager because of her pregnancy. The judge also ruled that the plaintiff was unlawfully victimized, after she lodged a complaint with the EOC. The company had breached the Sex Discrimination Ordinance.

The Case

The plaintiff's supervisors forced her to either resign or be demoted after she told them of her pregnancy. She lodged a complaint of pregnancy discrimination against the defendant with the EOC in October 1997. She also complained that her supervisors had victimized her for approaching the EOC. The acts of victimization included untrue and unjustified criticism, an increase in workload and denial of a pay rise. According to the defendant, there was no company policy of discrimination against pregnant employees (indeed pregnant employees were granted various benefits by the company), and the reason for the plaintiff's treatment was her substandard performance. The Court accepted that there was no company policy and culture of pregnancy discrimination, but rejected that the plaintiff's poor treatment at work was a result of her performance. The Court held that the plaintiff's supervisors disliked the plaintiff, and saw her pregnancy as an opportunity to force her out. The Court held that the defendant was liable for the unlawful discriminatory acts committed by the supervisors.

The parties settled for an undisclosed amount after the Court ruled in favour of the plaintiff.

Conclusion

The case made it clear that although an employer, in this case the company, did not discriminate against a pregnant employee, the employer would nevertheless be held vicariously liable for the unlawful acts of its employees i.e. the plaintiff's supervisors. The EOC urges all employers to adopt a policy on eliminating discrimination at work so as to ensure a culture of mutual respect amongst employees.

Curriculum Project by Dana N. Lynch
Fulbright-Hays Seminars Abroad Program – 2001

AWAKING CHINA FROM ITS SLUMBER:

From Gunboat to Ping-Pong Diplomacy

Introduction:

This curriculum unit is intended for use with 12th grade International Baccalaureate Program diploma candidates in my 20th Century World History course. The International Baccalaureate Program is a rigorous, college-level course of six different areas of study. Earning an I.B. diploma involves the completion of various courses from the six areas of study combined with passing scores on a series of intense tests at the end of the year. My 20th Century World History course is the latter half of a two-year curriculum. This particular curriculum unit will cover the following syllabus areas:

- Prescribed Subject 2: The emergence and development of the People's Republic of China (PRC), 1946 to 1964
- 20th Century World History Topic 1: Causes, practices and effects of war
- 20th Century World History Topic 2: Nationalist and independence movements, decolonization and challenges facing new states
- 20th Century World History Topic 3: The rise and rule of single-party states
- 20th Century World History Topic 5: The Cold War

The goal of this unit is to examine the history of China in the 20th century and its relationship to the outside world. How have economic, ideological and security interests defined Chinese national development? How has this development involved the United States and other countries? Through teacher instruction, required readings and class discussion, students will be encouraged to evaluate Chinese interaction with the world in three culminating activities. A minimum of six weeks is needed to complete this curriculum unit.

Before starting this curriculum unit, students should have prior understanding or cognizance over the following topics:

- China's geography and its influence over the history, people and culture.
- China's major political and topographical features.
- The basic tenets and religious teachings of Confucianism, Daoism, and Buddhism and their impact on family and social systems in traditional and modern China.
- China's dynastic cycles and the *Mandate of Heaven*, the *tribute system*, *Middle Kingdom* and *ethnocentrism*.
- A background in United States history, especially during the 20th century is preferred.

This curriculum unit is divided into three parts, each covering a period of time leading up to three distinct events:

- ✦ **1931: the Mukden Incident**
- ✦ **1949: the birth of the People's Republic of China**
- ✦ **1972: the historic visit of President Nixon to China**

Each part may be taught alone or in succession. All three have a culminating activity where students must synthesize, evaluate or predict. Lectures, scored discussions and Socratic seminars are some methods to structure the teaching for the each culminating activity.

Various student and teacher resources for each period of time are listed after the instructional objectives. Where applicable, the ISBN numbers for publications are listed for locating or purchasing them. Materials garnered from the Fulbright-Hays trip are unfortunately unavailable for others but are listed.

PART ONE

Instructional Objectives

Students will be able to:

A. Discuss and evaluate the internal and external pressures leading to the collapse of the Manchu dynasty. Key terms include: *mercantilism, Opium War, Taiping Rebellion, unequal treaties, gunboat diplomacy, spheres of influence, extraterritoriality, Boxer Rebellion,* and *Open Door Policy.*

B. Describe the rise to power of Yuan Shikai, the impact of Japan's *Twenty-one Demands* and the creation of the Republic of China.

C. Describe the Identify and discuss the significance of *Sun Yat-sen*, his *Three Principles of the People*, the *May 4th Movement*, his relationship with the Soviet Union, and the splintering of the Nationalist Party.

D. Compare and contrast the personalities, activities and tactics of Chiang Kai-shek, Mao Zedong, and the various warlords during the late 1920s and 1930s.

Resources

- Pages 91-95 and 219-231 in *Twentieth-Century World* by Findley and Rothney, Houghton Mifflin Company, 1994. {ISBN 0-395-668-63-8}
- Pages 265-374 in *The Search for Modern China* by Jonathan D. Spence, W.W. Norton and Company, 1999. {ISBN 0-393-97351-4}
- Pages 255-293 in *China: A New History* by John King Fairbank and Merle Goldman, Harvard University Press, 1998. {ISBN 0-674-11672-0}
- Various b/w and color illustrations found in *The Coming Man: 19th Century American Perceptions of Chinese*, by Philip P. Choy, et. al., University of Washington Press, 1995. {ISBN 0-295-974532}
- Educational Reprint 11 - "China, Prelude to Chaos," *LIFE*, September 23, 1966.
- Educational Reprint 12 - "China, Age of the Warlords," *LIFE*, September 26, 1966.
- Various newspaper articles about China found in *The Great Contemporary Issues Series, Set I, Volume 3: China, The New York Times* and Arno Press, 1978. {ISBN 0-405-04162-4}
- Pages 3-51 in *China in the Twentieth Century* by Peter Lane, B T Batsford, London, 1978. {ISBN 0-7134-0973-8}
- Various maps purchased in China showing political and physical features.
- Notes from lecture given by Dr. Li Shaobing, Associate Professor of History, Beijing Normal University, July 5, 2001.
- Teacher training and certification materials for conflict resolution and mediation techniques from Orange County Human Relations Council, Santa Ana, California.

Culminating Activity

The culminating activity is to have a class "Save China" Mediation Simulation. In this simulation activity, the students in the class will be divided into two factions, Nationalists or Communists. The teacher will act as a mediator to try to ameliorate the ideological differences between the two sides in order to strengthen China BEFORE the Japanese invade. Each team will research and represent in character the political goals of one of the two factions. Students are encouraged to take on the role of specific characters like Mao, Chiang, Zhou or any generic character that may be important in understanding the situation (i.d. Chinese peasant, warlord, landlord, foreigner, etc.).

PART TWO

Instructional Objectives

Students will be able to:

A. Compare and contrast the activities of the Nationalists and Communists during World War II and the immediate post-war period.
B. Describe the relationship between China and the Allies during World War II.
C. Discuss the Chinese Civil War and evaluate which side offered the best government for China.

Resources

- Pages 240-243 in *Twentieth-Century World* by Findley and Rothney, Houghton Mifflin Company, 1994. {ISBN 0-395-668-63-8}
- Pages 71-103 in *The Origins of the Second World War* by Arnold A. Offner, Praeger Publishers, 1975. {ISBN 0-275-50270-8}
- Educational Reprint 13 - "China, Rise of Communism," *LIFE*, October 7, 1966.
- Various newspaper articles about China found in *The Great Contemporary Issues Series, Set I, Volume 3: China, The New York Times* and Arno Press, 1978. {ISBN 0-405-04162-4}
- Pages 165-192 of *China* by Hyman Kublin, Houghton Mifflin, 1968.
- Pages 411-488 in *The Search for Modern China* by Jonathan D. Spence, W.W. Norton and Company, 1999. {ISBN 0-393-97351-4}
- Pages 312-343 in *China: A New History* by John King Fairbank and Merle Goldman, Harvard University Press, 1998. {ISBN 0-674-11672-0}
- Pages 51-70 in *China in the Twentieth Century* by Peter Lane, B T Batsford, London, 1978. {ISBN 0-7134-0973-8}
- Various newspaper articles about China found in *The Great Contemporary Issues Series, Set I, Volume 3: China, The New York Times* and Arno Press, 1978. {ISBN 0-405-04162-4}

Culminating Activity

The most controversial question in America politics in 1949 was "Who lost China?" Perhaps the answer to this issue lies not in "who" but "how" China was lost. Students will be introduced to this question at the beginning of the unit in order to focus their inquiry for their culminating activity. In this activity, students will pretend to be a U.S. Senator from one of three political stances (conservative, moderate or liberal). Each student will write a persuasive speech (approximately 5 minutes in length) to be given on the Senate floor. The speech should not only answer the question, but also give recommendations on which direction American foreign policy with China should follow–should the U.S. recognize the PRC in 1949?

PART THREE

Instructional Objectives

Students will be able to:

A. Describe, discuss and evaluate the PRC's consolidation and control over the nation, land reform program, *communes* and the *collectivization* of agriculture.
B. Describe, discuss and evaluate the PRC's foreign policy with special focus on the Korean conflict, usurpation of Tibet, Sino-Indian border war and the Vietnam conflict.
C. Describe, discuss and evaluate the PRC's *Great Leap Forward* and the *Hundred Flowers* campaign
D. List the various causes and results of the *Great Proletarian Cultural Revolution* and identify the Sino-Soviet split.
E. Analyze the internal workings of the leadership of the PRC and the writings of Mao Zedong.
F. Discuss how relations between the United States and China changed and led to Nixon's trip to China.

Resources

- Pages 453-460, 271-275 in *Twentieth-Century World* by Findley and Rothney, Houghton Mifflin Company, 1994. {ISBN 0-395-668-63-8}
- Pages 489-599 in *The Search for Modern China* by Jonathan D. Spence, W.W. Norton and Company, 1999. {ISBN 0-393-97351-4}
- Pages 343-396 in *China: A New History* by John King Fairbank and Merle Goldman, Harvard University Press, 1998. {ISBN 0-674-11672-0}
- *The Chinese Cultural Revolution*, by David Pietrusza, Lucent Books, 1997. {ISBN 1-56006-305-X}
- *The Shanghai Communique*
- Pages 703-732 in *Diplomacy* by Henry Kissinger, Simon and Schuster, 1994. {ISBN 0-671-65991-X}
- *Mao's China: A History of the People's* Republic, by Maurice Meisner, The Free Press, 1977. {ISBN 0-02-920820-3}
- The *People's Republic of China*, by Claude A. Buss, D. Van Nostrand Company, 1962.
- Pages 71-94 in *China in the Twentieth Century* by Peter Lane, B T Batsford, London, 1978. {ISBN 0-7134-0973-8}
- *Mao's Little Red Book* and Mao-era hat purchased in China.
- Photographs from the Museum of Chinese Revolutionary History, Tiananmen Square and Forbidden City.
- Various newspaper articles about China found in *The Great Contemporary Issues Series, Set I, Volume 3: China, The New York Times* and Arno Press, 1978. {ISBN 0-405-04162-4}

Culminating Activity

Students will write an in-class, timed essay answering one of the following prompts:

- *Mao Zedong is considered to be modern China's helmsman. Evaluate the domestic and foreign policies under his leadership and whether he accomplished what he set out to do.*
- *Analyze China's Cold War character—was it shaped more from internal or external factors and was it successful?*

FROM GOLDEN PEACHES TO GOLDEN ARCHES: SILK ROADS OLD AND NEW

A Guide to Resources and Instruction for a Thematic Unit
Social Studies, Grades 9-12

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2001 Fulbright-Hays Summer Seminar
"China: Tradition and Transformation"
The People's Republic of China
Hong Kong SAR

Written For:
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The United States Department of Education
The National Committee on U.S.-China Relations

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Summary: China's "Silk Roads" are the means by which the world's oldest continuous civilization has traded with the outside world and been opened to external cultural influences. In China today, one-fifth of humanity is transitioning from a highly centralized, command-economy to free "market socialism" and membership in the WTO. As the world's largest market and high-volume producer of manufactured goods, China's transformation into an economic superpower will affect the economy and the international relations of the United States for decades to come. Yet China's reforms also bring to the mainland the potential for deep-going social and cultural change. Patterns of food consumption and exchanges of goods, in particular, are highly indicative of central government policies toward both its own people and the outside world. By investigating these patterns during China's long history and foreign trade relations, students can learn about China in ways that are both historically significant and applicable to the authentic contexts of daily life. It is suggested that a globalized, inquiry-based, interdisciplinary, and product-focused approach to the curriculum can improve both instruction and learning in the social studies.

Standards Addressed

Title: Connecticut Content and Performance Standards---Historical Themes

CT3.9-10.4:
Students will explain how the use and expansion of trade have connected and affected the history of a global economy

CT3.11-12.1:
Students will demonstrate an understanding of the ways that cultural encounters and the interaction of people of different cultures in pre-modern as well as modern times have shaped new identities and ways of life

CT 3.11-12.5
Students will evaluate the economic and technological impact of the exchange of goods on societies throughout history

CT3.11-12.6:
Students will explain the multiple forces and developments (cultural, political, economic and scientific) that have helped to connect the peoples of the world

Understandings

Students will understand that the spreading of traits from one culture to another, including food habits and artifacts, has long been a fact of human life

Students will understand that the present global economy has parallels in past patterns of interaction between peoples from different cultures

Students will understand that despite the adoption of new habits and consumption patterns, groups of people remain culturally distinct

Essential Questions

Has world history made us who we are?
Are we what we eat?
Is their world the same as our world?
Is "the local" also "global?"

Knowledge

Ways by which Chinese society and culture have been and continue to be influenced by the outside world, despite periods of relative isolation and withdrawal

How food --- its production, trade, and consumption in times of both shortage and plenty --- has been an important theme in China's history

Ways by which other societies and cultures have been and continue to be influenced by China

Skills

Demonstrate proficient inquiry and research skills using a variety of media, methods, and human informants

Define key vocabulary, identify key groups and individuals, and locate key places related to major events or historical periods as relevant to this Unit and its activities

Demonstrate effective presentation skills by explaining major trends in both past and present, by explaining the selection or arrangement of artifacts exhibited, by explaining reasons for the choice of particular designs or artifacts, etc.

Demonstrate effective composition skills by writing effective persuasive or thoroughly and accurately descriptive documents

"Read for Information" and perform "Interdisciplinary Writing" as required by the Connecticut Academic Performance Test (CAPT---Grade 10)

Sample Evaluations / Performance Tasks

Create a poster display, museum exhibit, or Power Point presentation of replica artifacts and/or pictures and text depicting goods exchanged along the "Silk Roads" of both the past and present

Create a poster display, museum exhibit, or Power Point presentation of graphics and text showing the importance of food production in China's history and culture

Working in groups, design and display plans for a chain of international "Silk Roads Restaurants," offering a menu of food choices relevant to past and present patterns of global exchange, using styles of architecture and decoration derived from the cultures of peoples along the trade routes

For newspaper or magazine articles (either the ones suggested here, or others, as found) create routine, classroom exercises geared to improving student performance on the CAPT (Connecticut Academic Performance Test) Interdisciplinary Writing and Reading for Information section. These exercises should include both multiple-choice and open-ended questions

Write letters to CEO's and government officials seeking information about business done in China by local companies, such as manufacturing, investments, import/export, etc. Based on their responses, plus further individual or team research, create a poster display or Power Point presentation of graphics and text showing the importance of trade with China to these companies and to the people they employ.

Research the history of U.S. and former-Soviet trade relations with the PRC since 1949, covering periods of both closure and openness. Compare and contrast these modern periods with those of China's imperial past, which also witnessed fluctuations in foreign trade. OR draw conclusions about whether foreign trade, or the ***prohibition*** of foreign trade, has been either beneficial or harmful to China, based on analysis of the data. Present the findings to an audience that is interested in knowing where present trends in China are likely to lead: a better life for more Chinese, or a wider gap between the rich and the poor?

DOCUMENTS & FIGURES

DOCUMENT A: CAPT (Connecticut Academic Performance Test) Guidelines for Reading and Writing Across the Disciplines
DOCUMENT B: "Affluence creates mountain of wasted food in capital," from the *South China Morning Post*, August 2, 2001.
DOCUMENT C: Domino's Pizza & Side Order Menu, Beijing
DOCUMENT D: Domino's Value Meal Menu, Beijing
DOCUMENT E: Domino's Eight Value Meal Menu, Beijing
DOCUMENT F: Sundaes and Milkshakes (not for the lactose intolerant); McDonald's, Beijing

All photographs by Michael A. Marcus, July 2001, unless otherwise indicated

FIGURE 1: Tang textile showing grapes (Museum 1972)
FIGURE 2: Tang brocade showing influence of Central Asian styles (Museum 1972)
FIGURE 3: Semitic-featured figure (Jewish?) as seen on a mural found in a Tang burial tomb; Xi'an
FIGURE 4: Uncle Sam Feeding China – China War Relief (from Jespersen 1996, B.A. Garside Collection, Hoover Institution Archives)
FIGURE 5: Chinese government photos showing children "standing" on top of wheat and claiming that "China Surpasses U.S.A. in Wheat Production" (from Becker 1996, originals in *China Pictorial* and other official sources)
FIGURE 6: Sign preaching sustainable development and environmental responsibility, a refutation of Mao's "war against nature" that led to famine; Kunming, International Horticultural Exposition
FIGURE 7: Muslim Woman Selling Mao Zedong & Cultural Revolution Artifacts Next to the Great Mosque; Xi'an
FIGURE 8: McDonald's, Tiananmen Square, Beijing
FIGURE 9: Popeye's Fried Chicken, Man in Popeye Outfit; Beijing (North Sihuan)
FIGURE 10: Domino's Pizza, Beijing (North Sihuan)
FIGURE 11: The Colonel and Haagen-Dazs, Nanjing Road, Shanghai
FIGURE 12: California Beef Noodle King U.S.A., a Chinese fast-food chain with a foreign sounding name; Shanghai
FIGURE 13: Happy Noodle Girl, Hong Kong
FIGURE 14: Male Street Food Vendor, Kunming
FIGURE 15: Female Food Vendors, Kunming
FIGURE 16: Muslim Woman Shish-Kebab Vendor, Kunming
FIGURE 17: Muslim Uighur Restaurant Owner and Workers, Shanghai
FIGURE 18: Beijing North Star Shopping Centre (North Sihuan)
FIGURE 19: PRC Leaders Wish You Happy Shopping; Nanjing Road, Shanghai

Introduction

After language, food habits and clothing are what young people asked me about most when I returned to school following the Fulbright Summer Seminar in China. "What did you eat over there?" "Is their Chinese food better than ours?" "Do they wear those cool robes?" "What do kids wear?" They reacted with astonishment when I told them that I used chopsticks for all but three of my meals, one each at McDonald's, Kentucky Fried Chicken, and Domino's Pizza. For many of my students, as for American youths generally, a "home-cooked meal" often means something cooked in a microwave or toaster oven (Watson 2000:209). They take the availability of fast food completely for granted, and without knowing China's modern history they have no reason to be shocked by the presence of the American chains. Adults also asked me about the food in China, but were surprised, even repulsed, by the idea of McDonald's in the People's Republic. On the other hand, they suspected (rightly) that much of the Chinese food familiar to most Americans "isn't really Chinese," but it didn't occur to them that a Chinese McDonald's "isn't really American" either.

It was thus, in an entirely unexpected way, that I was led to consider my curriculum project regarding the famous "Silk Roads" of China in a completely new light. Paper, printing, gunpowder, and the magnetic compass --- all of which were in use in China during the Song dynasty (perhaps the world's first "modern" society; Hymes 1997:336) --- revolutionized life in the West and reached it via the trade routes of Central Asia. Yet this is, as it were, a well-trodden path. Instead of focusing only on the ancient Silk Roads *per se*, I decided to look for connections between here and there, the past and the present, ourselves and "the other," along pathways that are probably less well-traveled by high-school students and teachers. These too, I have decided to label "Silk Roads." In this regard, I was guided primarily by my students' own questions, which is as it should be. The result is a preliminary draft for a Unit in which food plays a central role, "peppered," so to speak, with some other intriguing aspects of China's history and relationships with other societies and cultures.

Rationale

Given the enormity of subject matter in the study of world history, and the varying predilections and degrees of interest among those who must teach and learn it, the study of China in American schools is unlikely to involve much beyond textbook recitations of political events, traditional schools of thought, and snippets of culture, biography, and current event. Unless a teacher decides to pursue activities or projects related to the Silk Roads or to economic reforms of the last two decades, students may be left with the prevailing image of China as an isolated and insular society, with little desire (or at best, a fluctuating desire, especially during the Ming, Qing, and Communist eras) for contact with or influence by the outside world. In the past, significant exchanges that occurred were in fact mediated mainly by non-Chinese, and the overland Silk Roads declined once world trade by sea became feasible and Europeans began their rise to global dominance. In this context, and in light of China's post-1949 isolation, the more recent transformation of China might appear to be an aberration, unfounded in pre-revolutionary patterns of behavior or socio-cultural forces.

Yet what does the study of China mean if we do not make explicit its connections to the world outside it? Ironically, the People's Republic of today is the most capitalistic of nominally socialist or so-called "communist" countries. Present-day worldwide patterns of production and consumption (of foods and other goods) are the result of a series of regional, trans-regional, and global exchanges occurring over many centuries, if not millennia. It is hard to think of another topic that can be so richly mined for teaching what is perhaps the most fundamental, but easily overlooked lesson of world history: the world's peoples are all connected, have always been so to varying degrees, and are more intensively linked now than ever before. Indeed, because food --- what is eaten, how it is eaten, who it is eaten with, whether it is eaten or not --- is such an essential and powerful vehicle of social and cultural meaning, how is it possible not to refer to it when studying any society or culture? It may even be argued that focusing on the production and exchange of foods and other goods facilitates awareness of the geographical, historical, and multicultural connections that we want our students to understand.

The ideas, activities, and resources included here are meant to be suggestive rather than comprehensive. They point to ways in which world history curricula may be re-framed, using a global perspective (i.e., making explicit the connections between different parts of the world), an interdisciplinary approach (i.e., allowing students to pursue aspects of a topic that are not strictly historical in nature) emphasizing student inquiry (based on their own multiple ways of knowing), and performance-based assessments. Of the world's oldest civilizations, China's may be the least easily understood by American students and teachers alike. Yet the People's Republic has emerged as a "big dragon," once again asserting its place in the global economy and on the stage of world politics. The theme of the Fulbright Summer Seminar, "China: Tradition and Transformation," is intrinsically global. Perhaps no other society has so greatly remade itself in such a brief period of time, witnessing "the almost overnight arrival of a mass consumer culture in a still poor country" (Gang 1999:376). As a result, there are points of entry for students to learn about China that did not exist even a decade ago.

Many questions are raised by China's ongoing transformation, and it is clear that the PRC's economic and political development will have profound implications for the world that our students will inhabit as adults. I hope that the ideas, suggestions, and materials presented here may help other teachers to step outside the conventional boundaries set by textbooks, and stimulate them to collaborate with students for the purpose of constructing new knowledge together. No single one of us is or should be an expert on all the possible topics or interests that our students may wish to pursue. Moreover, the digital age is upon us, offering new research and learning opportunities beyond the classrooms in which we and our students labor, isolated not only from other classrooms and academic departments, but from the worlds "out there" that adolescents are so eager to be a part of.

Background

The Silk Roads of China's past ***and*** present, which I iconoclastically define as the long-distance land and sea routes by which goods, ideas, and people ***were and continue to be exchanged*** between China (***Zhōngguó***, "The Middle Country") and the world outside it, offer fertile ground for a Unit dealing thematically with tradition and transformation. It is said that Confucius left his wife because of her poor cooking, and there is much that can be learned about traditional Chinese beliefs about food and vegetarianism, but it is beyond the scope of this project to probe the classics for information about ancient Chinese philosophies, medical practices, and the effects of different foods or other substances on the human body. I am more concerned here with material exchange itself, the transfers of goods and people from one place to another, or, as in China before the 1980's, the ***prohibition*** of such transfers and their more recent renewal. The "Golden Peaches" of the Unit's title refer to an exotic, and now unknown royal fruit cultivated, apparently, only in Xi'an/Chang'an during Tang times. They stand metaphorically for everything that makes China seem fascinating, remote, exotic, and otherwise different from American culture. "Golden Arches," of course, refer to a highly conspicuous monument that an estimated one-half of all Americans live within three miles of. Its presence in China stands for all that makes the "celestial" Middle Country of today more banal, ordinary, close at hand, and as familiar, yet different, as ourselves.

To any observer of popular culture, or American who travels overseas, it is plainly evident that in some ways the world has become increasingly borderless. This is especially true for those (including teenagers) with the means and opportunities to consume as they desire. In the globalized, market-driven spaces inhabited by the world's "middle classes," including those of China's no longer command-driven economy, consumers may find the same products and brands (fast food, snack foods, movies, videos, music) and have similar buying and selling experiences (chain stores, malls, supermarkets) virtually anywhere they go. In urban China today, the traveler still sees tens of thousands of bicycles, and here and there a blue suit or Mao cap (most likely worn by a peasant on a visit to town), but there are also multi-lane ring roads, tens and tens of thousands of the latest automobiles, block after block of stores and private businesses, skyscrapers, shopping malls, high-rises, advertising and cell-phones everywhere.

As someone who first studied China at the time of the Cultural Revolution, and who knew little about it since the ascension of Deng Xiaoping, I was astonished by its conspicuous and rapid economic transformation along these lines. I repeatedly visited the supermarket and department store of the *state-owned* "North Star Shopping Centre" in northeast Beijing, and observed similar, even more elaborate retail stores in Xi'an, Shanghai, and Hong Kong. I was skeptical at first of our Chinese guide's comment that the Beijing shopping center was just "average," but eventually came to understand better his reaction to my culture shock at the wealth and variety of consumer goods available. Anthropologist Claude Levi-Strauss remarked that "the tropics" were not so much exotic as they were "out of date," but as I was to observe repeatedly while a participant in the

Fulbright-Hays Summer Seminar Abroad, significant sectors of urban China --- a country whose development was stalled for thirty years after the Liberation --- have clearly caught up and opened wide to the world outside it.

For teachers, who work and live outside the worlds of government trade policy and corporate discourse, China's current changes are beyond the reach of conventional world history or social studies textbooks, which tend to focus on the dynastic, intellectual, or other political aspects of China's history. We "Fulbrighters" were given the impression, by some lecturers, that even such spectacular failures of Communist rule as the Tiananmen massacre of 1989 had been "gotten over" (superficially at least, for a largely apolitical new generation), because of the post-1992 reforms and consistent, unprecedented rates of economic growth. Certainly, the regime has staked its future, and that of Hong Kong, on its ability to keep laying golden eggs. It is, of course, impossible to know where the development of new consumption patterns will lead the "One China" that both the CCP and Taiwan leadership agree exists, but the officially approved way of getting there was clearly stated by Deng in his dictum that "to get rich is glorious." And in the globalized marketplace, having more money to spend means buying Western things and adopting Western habits. The essence of "market-socialism" (which no one seemed able to define satisfactorily), or better, "capitalism with Chinese characteristics," can be reduced to the Sichuan proverb, often cited by Deng (who suffered for it during the Cultural Revolution) and reiterated during the "Southern Tour" toward the end of his life: "it doesn't matter if the cat is black or white --- as long as it catches mice, it's a good cat."

Conclusion

A statement attributed to Napoleon that I heard in a college lecture has stayed with me for nearly thirty years: "China is a sleeping giant. When she awakes, the world will tremble." Today, Chinese nationalist sentiment --- the "street" whose voice the CCP must heed --- insists that "it's about time the world looks China in the eye...it hasn't since the eighteenth century" (Zha 1995:206). There are, indeed, compelling justifications for American students to take a good look at economic and political trends in East and Central Asia, i.e, along the historical Silk Roads and beyond. Will oil and natural gas from the Central Asian Islamic states on China's sensitive western frontier help to reduce European and Japanese dependence upon, and America's need for, the Middle Eastern supplies that are so vulnerable to war and intractable conflict? As China's population of middle-class consumers, "floating" migrant workers, and displaced peasants grows larger, who will feed them? Cannot the World Trade Organization, of which China (for better or for worse) is now a member, be seen as a new, global kind of Silk Road? Cannot the overindulgences or obsession with foreign goods and habits now so evident (and well-satirized; cf. Eckholm 2001) among a portion of China's "post-ideological" elites be meaningfully contrasted with the Communist Party's "Great Leap Forward" of forty years ago, when an estimated 30 million Chinese starved to death? And is not "The Whopper Effect," which lends "an impure, junky, hybrid quality to all spheres of Chinese life" (Zha 1995:11) also a prominent feature of contemporary American popular culture? Is China's future our present?

As we look for clues to answer these and other questions, only the background emerges clearly. What China had to offer the West, via its Silk Roads of the past, revolutionized ways of life. Without the desire for silk and porcelain, early modern efforts by Europeans to mass produce textiles and "china" are unimaginable. Today, the flow of ideas, people, and goods is intense in both directions. We must expose our students to what is happening in China, now, that will relate to their lives as adults. Confucius himself said that the purpose of reviewing the past is to comprehend the new and see the future. I remain unsure as to whether I had seen the future in China, or whether I was witnessing the replication, in a different setting, of my own culture's often irresponsible and wasteful appetite for new things to consume. In any case, I am grateful to the Fulbright-Hays Seminar Abroad Program for giving me a close-up view of present realities, and some insight into how trends in today's China hold up a mirror to ourselves. If we fail to provide our students with this anthropological perspective, and the tools and means to understand the current history that is hidden in plain sight, right before our eyes, will they be able to deal knowledgeably with the choices, opportunities, and dilemmas that they will encounter as global citizens in this new century?

I. WORLDLY GOODS

This section focuses on putting China into a global perspective, one that places "Europeans" in the Taklamakan Desert and Tarim basin of western China over 2000 years ago, extends the boundaries of the classical *oikumene* to China, peoples the East African Swahili Coast with Chinese sailors, and puts a variety of Chinese-made goods in contemporary American homes.

Teacher Background

It has long been known from written records that goods from China reached as far as Rome in antiquity. The historical "Silk Road" was "opened" by the Emperor Han Wu Di at some point in the 2nd century B.C. In the earlier writings of the Hebrew prophets, "silk" is the translation given for some words (e.g., Amos 13:12, Ezek: 16:10, 16:13), but it is unclear precisely what fabric these terms refer to (Pollak 1980: 256). In any case, it has recently been demonstrated that trade routes across Asia are much older than the records indicate --- and that the mysterious *seres* or silk procured by the Romans was also known to the Egyptians, perhaps even as far back as 1000 B.C (Lubec et al 1993). Beyond that, the very earliest evidence of trade flow across Central Asia is represented by the Caucasoid mummies of the Tarim Basin of Xinjiang, whose textile artifacts are remarkably similar to the tartans and twills of prehistoric Europe (Barber 1999, Mallory & Mair 2000).

These and other discoveries point to what must have initially been mainly west-east currents of goods and people, such as those that brought western wheat, barley, and chariots to China, but later exchanges went in both directions. It is not clear whether people in China took up cultivation as an independent invention or whether agricultural techniques were also introduced from the outside. Archaeological finds indicate "that a major group of highly active cultures existed [in East Asia] for a very long time, and that their interaction gave rise to Chinese civilization," but it is not known "which waves of influence [from the steppe peoples] brought Western cultural goods...unexpected finds made in the soil of northern Afghanistan reveal the lack of information on many parts of Inner Asia and the continuing instability of our present state of knowledge" (Karl 1981). Perhaps the opening of Afghanistan may result in further archaeological evidence in the not too distant future.

It is certain that by Han times (202 B.C. - 220 A.D.) wealthy ladies of the Roman Empire wore the see-through silken garments for which they were criticized by moralists of the day, while in Chang'an/(Xi'an) itself, both Roman glass and "central Asian costumes and dances became the rage among ladies of the Han court" (Barber 1999:208). The beautiful slippers and small feet of these Persian dancers are thought to have given rise to the Chinese custom of female footbinding. Furthermore, Central Asia was the original site for the production of woven carpets and other textiles, the first luxury goods of the Orient to reach and be highly valued by the West as it gained power and wealth in early modern times, an exchange that is richly documented in Dutch, English, Italian, and German paintings. It has been suggested that Central Asian carpets reached as far west as Xinjiang as early as the Han Dynasty (Walter 1988). Chinese woven goods (though not carpets *per se*) also clearly show the influence of Central Asia and the West, as in an Eastern Han piece showing imported grapes (Museum 1972; **FIGURE 1**), and a Tang brocade with borders and central medallions (Museum 1972, **FIGURE 2**). When the Qing conquered Turkestan, among the items of tribute were carpet *makers*, who brought their skills and adapted them to the eventual demand for exclusively Chinese designs.

On the Swahili coast of 14th century Africa, in the city-states known to Muslims as "The Land of Zanj," there is clear evidence of the China trade in the form of porcelain bowls embedded in the grave-markers of notable merchants. Ma Huan, the Muslim advisor and Arabic translator to the famous "Admiral" Zheng He of the late Ming "Treasure Fleets" (himself a Muslim eunuch), recorded the visits of Chinese to "the Ocean's shores" (Chun 1970; cf. Levathes 1994). After silkworm cocoons were smuggled out of China, Syria became a center for the production of *damask* and sericulture eventually spread to Asia Minor and southern Europe. By the late Tang, China's export production shifted in orientation away from the northwest and overland silk routes to the maritime trade of the southeast (Canton, Zaitun, Fujian), and to ceramics and porcelain (Waley-Cohen 1999:26-27). The late Middle Ages and early modern times witnessed the obsession of European elites with *chinoiserie*. The French Emperor Charles V had acquired a set of 'China plates' as early as the fourteenth century, later, Philip II of Spain accumulated more than 3000 pieces of porcelain. In Lisbon, the ceiling of the "porcelain room" in the Santos Palace was covered with 260 Chinese plates and bowls. In England, poor Henry the VII could boast of owning only a single "cup of Purselaine."

By the end of the 16th century, factories in China were manufacturing porcelain expecially for the European market...whole rooms and entire castles were decorated *à la chinois*...Everywhere [in Europe] the fashion became manic...in Russia Catherine II surpassed the fantasies of them all by building not only the huge Chinese Palace at Oranienbaum,...but a complete Chinese village at Tsarkoye Selo" (Steiner 1979: 47-48). For their part, Ottoman Sultans obtained more than 12,000 pieces of Chinese porcelain via the Silk Roads between the 13th and 16th centuries. Stored in the Treasury of the Topkapi Palace, celedon was especially favored for dining because it supposedly changed colors if the food served on it was poisonous (cf. Davis 1970). Research into the artifacts of American colonial times, and the period of the "Yankee Clippers," will doubtless reveal similar patterns of porcelain's demand and use (cf. Vollmer 1983).

The first silk mills in the United States were located in my own state of Connecticut, which for a time led the entire country in the silk industry. In fact, "the chronic plague of gypsy moth infestations in the Northeast is the result of a failed experiment in substituting the hardier moths' larvae for the delicate silkworms" (Foster 1994). Connecticut became much more famous for its arms manufacture, and China still matters greatly to workers and major manufacturers like United Technologies, whose stake in China's aviation and other industries is enormous (Nagy 1996). For U.S. tobacco growers, the Chinese market is an oasis in the desert of declining demand at home, despite the fact that China (mainly Yunnan Province, which we visited) is the world's second largest tobacco producer). Billboards no longer feature only Party propaganda, they also promote China's equivalent of the Marlboro Man or promote the NBA. In this country, Americans "play with Chinese-made toys, fish with Chinese-made rods and ride Chinese-made bicycles, all decent products at low prices, the staples of Wal-Mart," a company which is estimated to import half of its inventory from China (Kahn 2000). American consumers spend tens of billions of dollars annually on Chinese-made goods (the "Toys 'R Us" inventory could well be almost entirely of Chinese origin). These are not trivial facts. It is the purpose of the social studies to examine such phenomena. Through the anthropological lens, big issues come into focus in little places (the global ***is*** the local). Without ever being consciously aware of doing so, we Americans "implicitly vote on the issue[s]" of child labor, human rights, and U.S. trade policy with [our] wallets and pocketbooks everyday (Kahn 2000).

Suggested Strategies

1. Ask students to read the two articles: "New Finds Suggest Even Earlier Trade Along Fabled Silk Road" (Wilford 1993) and "Mummies, Textiles Offer Evidence of Europeans in Far East" (Wilford 1996). Create a series of multiple-choice and open-ended questions according to the CAPT (Connecticut Academic Performance Test) frameworks for Interdisciplinary Writing and Reading for Information **(DOCUMENT A)**

2. Research and present an overview of the history of silk in world trade and industry. Questions to guide inquiry may include the following:
   What evidence is there of silk's presence on both shores of the Mediterranean in classical antiquity?
   What did Romans think silk was, and where did they think it came from?
   Why did some Roman writers criticize the patrician women who wore silk?
   How was silk transported to the Eastern Mediterranean region all the way from China?
   How and when did the secret of silk's origins become known in "the West?"
   What effect did silk production in Europe have on activity along the Silk Roads?

3. Research and present an overview of the history of porcelain in world trade and industry. Questions to guide inquiry may include the following:
   Why was porcelain in such high demand?
   Why was porcelain difficult to manufacture?
   Why did non-Chinese (Europeans, Turks, Swahili traders) desire porcelain?
   How were porcelain goods transported all the way from China to other places?
   What effect did Europeans learning how to make porcelain have on the China trade?

4. Use the article "1492 The Prequel" (Kristof 1999) as the basis for teaching the fascinating and little-known story of China's sea trade with East Africa. Further

information may be found in Levathes 1994. Ask students to consider what course world history might have taken if the Ming Emperor had not destroyed the "Treasure Fleets."

5. Ask students to survey and document goods in their own homes and local retail outlets for evidence of Chinese manufacture or influence. What kinds of goods are they? To what extent does their manufacture show influences of Chinese culture or traditions? To what extent are the goods entirely modern, and could have been manufactured anywhere? (Examples: carpets, "china" with Chinese designs, clothing, electronics, toys)

6. Use a search engine to research the Worldwide Web for information on multinational corporations and the scope of their business with or investments in China. Examples: Toys R Us, McDonald's, PepsiCo, Disney, Philip Morris, United Technologies, various name-brand clothing and apparel industries, etc. Write letters to CEO's seeking information.

7. Ask students to read the following articles: "City of Silk Becoming Center of Technology" (Smith 2001), "Taiwan PC Makers Shift to China" (Landler 2001b) and "Tokyo Fears China May Put An End to 'Made in Japan'"(Brooke 2001). Create both multiple-choice and open-ended questions for students to respond to, according to CAPT frameworks for Interdisciplinary Writing and Reading for Information **(DOCUMENT A).**

8. Research the history of the origins of carpets in Central Asia and their introduction into other cultures, including China. For the Silk Road specifically, see Walter 1988 and Gregorian 2000. There are numerous other illustrated books on "Oriental Carpets." Students who are artistically inclined may wish to reproduce Chinese or Central Asian designs as part of an exhibit of Silk Road products.

9. Ask students to read the following articles: "Pass the Turkey, And the Stir-Fry" (Chang 1998), "Where Mao's Thoughts Once Ruled, Santa is Now in Vogue" (Rosenthal 2000), and "True Blue Fireworks Made in China" (Smith 2000). Ask them to consider the ideas of a Chinese-American Thanksgiving, Christmas in a largely non-Christian land, and a Chinese 4th of July. What do these phenomena tell us about what it means to be an American? What do they tell us about globalization and the emergence of a "world culture?"

10. View the films *Mulan* or *Crouching Tiger, Hidden Dragon*. These movies were/remain extremely popular in the United States, and as such are among the few sources for images of China in the minds of American youth. Yet neither were popular in China. Like all such Disney stories that are set in remote times and places, *Mulan* was heavily "Americanized." For its part, the art, storyline, and special effects of *Crouching Tiger* were new to American audiences, but old hat to Chinese. Students may be asked to consider which aspects of *Mulan* are "American" and which are "Chinese." Or they may be asked to research the ways in which the story is not entirely accurate from a strictly historical point of view. They may read the original Ballad of Mulan composed ca. 4th

century A.D., in English translation (in Owen 1996), and compare its narrative to that of the movie. Finally, ***wu-xia*** tales of knights errant in China may be traced back as far as the 9th century, and women warriors are as central to that tradition as they are to both of the films (cf. Crouching Tiger 2000, Landler 2001a). Students may compare and contrast such Chinese tales with those of the Western tradition.

2. EATING SWEET, EATING BITTER

In rural China, one way of asking "how are you" is to ask someone whether they have eaten or not. Historically, China's food supply and "five sacred crops" (wheat, barley, rice, millet, sorghum) have always been vulnerable to disaster, both natural (typhoons, drought, floods, earthquakes) and man-made (civil war, revolution). Yet China's rich "yellow earth," the loess of its central agricultural heartland, has long been the basis of its civilization. In this section of the Unit, students will be given opportunities to consider the social consequences of having either too much or too little food. The shortage or abundance of goods, including food, raise fundamental questions in the social studies: What is desire? How does desire differ from need? What is power? Of what does it consist? How is it embodied and made visible? Who has power, who doesn't have it, who wants it? How is the possession of abundance among the few legitimated or challenged by the many? For China specifically, how have its relations with the outside world affected internal shifts in power or policies? How do memories of past shortages, or lack of food and other goods shape people's views of the present and their wishes for the future?

Teacher Background

Emperor Han Wu Di's obsession with obtaining a "super-weapon," the miraculous horses of Ferghana, is the specific factor that is considered to have opened the Silk Roads between China and Europe. Yet Zhang Qian, his long-suffering envoy, brought back not only news of "the horses that sweat blood," but also plants from Central Asia (probably grapes and alfalfa; Anderson 1988:47) In general, the ensuing high volume of trade led to the enrichment of Han life with an abundance of new goods that threatened Chinese values of moderation: "Excessive consumption of food and liquor was considered a sin so serious that it could even bring down a dynasty" (Simoons 1991:18; for food during the Han see Yu 1977). Subsequently, the Tang especially witnessed the importation of many rare and exotic goods and people (cf. Schafer 1985), and more generally throughout Chinese history there has been "the continuous absorption of all sorts of foreign influences, including ingredients, cooking methods, and recipes from the peoples of the steppe (Xiongnu to Manchu), as well as from the rest of Asia, the Americas, Europe, and Japan (Wilkinson 2000:636). Europeans found it difficult, if not impossible, to believe the "million lies" told by Marco Polo. Indeed, the great wealth and brilliance of Chinese capitals was due, in large measure, to the double-cropping that was made possible by the introduction into China of a new variety of rice during the Song Dynasty.

Marco Polo was particularly surprised at the abundance in China of one great item of desire: sugarcane. In his 13th century Mediterranean world, "sugar manufacturing was not a local tradition, but migrated from China and India, respectively, to Persia and then to other Islamic countries" (Goitein 1999:224) Moreover, though originating far away, Chinese "products and artifacts...filled the markets and houses" of Mediterranean peoples (Goitein 1999:198-99). Indeed, the first European writer of the Middle Ages "who so much as mentions China" was the 12th century Jewish traveler Rabbi Benjamin of Tudela, whose possible visit to "Zin, the uttermost East," preceded the Papal Missions to the Mongols, William of Rubruck, and the supposed journey of Polo himself (Adler 1987:xiii, 59). Nevertheless, the Venetian traveler would have been familiar with candies made of refined sugar, already famous in Cairo, and observed at "Unken" (i.e., Fujian province, where sugarcane, though not indigenous, is grown) that "an immense quantity of sugar is made" there (Polo 1993:II,226) Polo has much to say also about the abundance of food in general. Regarding "the fashion of the Great Khan's Table at his High Feasts," for example, Polo writes "I will say nought about the dishes, as you may easily conceive that there is a great plenty of every possible kind" (Polo 1993:II,383) Indeed, Marco Polo's "astonishment" at the extent and wealth of China's trade, especially in foodstuffs, is "proverbial" (Anderson 1988:89). For a sense of what may be called Europe's "orientalist sweet tooth," James Elroy Flecker's (d. 1915) poem "The Golden Road to Samarkand" offers a hint of where Marco Polo's tales led the Western imagination.

Jews followed Muslims and Nestorian Christians into China at an early date, probably entering the empire by way of Persia and India, and "among the silk merchants there must have been many Jews" (Guandan 1984:82). In Kaifeng, the southern Song capital, Jews were known as "Hui in blue hats" to distinguish them from the Muslim "Hui in white hats" (Shapiro 1984). The folklore of the Kaifeng Jews places their co-religionists in China as early as the Han dynasty, though there is no concrete evidence for it (Pollak 1972:360). Along with the other "people with colored eyes" such as the Arabs and Persians, Jews were present in north and southeast China during the Tang, and some may have arrived "as early as Sui (late 6th century) on board the merchant ships which plied China's...coast." (Jiang 1984:145). A Semitic-featured figure, perhaps a Jew, is portrayed in a mural from the Tang dynasty tomb of Prince Zhuang Hai, among visitors from Western Asia waiting for an interview with busy officials (**FIGURE 3**). The painting, found outside of Xi'an, is now in the History Museum near the excavation site of the Qin Terra-Cotta Warriors. To Western observers, the figure in the painting is reminiscent of a more modern, unfortunate stereotype ("big noses," ***da bizi***).

The significance of food is also noticeable in the reaction of a Muslim who had, by the time of his visit to China, seen just about everything. Ibn Battuta, the greatest traveler of the pre-modern world, visited some cities and Muslim quarters of China's coast in 1346, under Mongol rule. Overall, his view of China was not positive, undoubtedly because of religious differences and food habits: "the Chinese infidels eat the flesh of swine and dogs, and sell it in their markets. They are wealthy folk and well-to-do, but they make no display either in their food or their clothes." Ibn Battuta did, however, enjoy a banquet in China, but what he ate is anyone's guess (Dunn 1986:260) "China, for all its magnificence, did not please me...When I left my lodging I saw many offensive things which distressed me so much that I stayed at home." (cited in Bullis 2000).

In the 19th century, China experienced a population explosion, creating an imbalance between land, food resources, and people that threatened the stability of the Qing dynasty. In China traditionally, such troubles were always a sure sign of Heaven's displeasure with the Emperor's (Son of Heaven) rule. With Western help, the Manchus restored order but could not control the food shortages, culminating in the death of 13 million people from three years of drought by 1876. Peasants were permitted to relocate, and New World crops of corn, peanuts, and sweet potatoes were introduced in larger quantities because they could grow in poor hilly regions (Becker 1996:11). But it was not long before the Boxers spread the idea that the arrival of "foreign devils" in China was a direct cause of the lack of rain in Tianjin in 1900 (Cohen 1997:87). Drought and the fear of hunger throughout the North China plain, according to Cohen, was, in fact, the main cause of the growth of the Boxer movement (1997:95). In Shanxi Province, according to a missionary, people had been aroused by the Boxers "to a demonaical fury," while an informant in Tianjin recalled that in 1900 "we all fled from famine [***tao huang***]. When we came back we had to fry up barnyard grass to eat; there were no crops in the fields" (Cohen 1997:323). Cannibalism and the selling of children were not unknown phenomena.

John Lossing Buck, an agronomist from Cornell University, established a team at Nanjing University which made detailed surveys of China's agriculture throughout the 1920's. Western science and modernizing China's agriculture would feed China and spare it the horrors of repeated famine and periodic starvation. Lossing's wife, Pearl Buck, won the Pulitzer Prize in 1931 for her novel *The Good Earth* , and subsequently the Nobel Prize for literature. Popular during the Depression with Americans for its "Jeffersonian" like depictions of a people tied to the land, it was made into a Broadway play and in 1937, a film, reminding Americans of their pioneer and settler past (Jespersen 1996:26).

After the Nanjing Massacre, Americans saw newsreels showing the image of a boy "desperately need[ing] American food, clothing, shelter, and medical aid" (Jespersen 1996:55). Once World War II began, individuals and institutions like United China Relief, Henry Luce's Time-Life publishing company, and missionaries of various denominations all began to argue that Americans needed to make common cause with China against the Axis, soliciting support for Chiang Kai-shek and a well-fed, "Free China" **(FIGURE 4).**

Despite the promise of revolution and liberation in 1949, it took less than a decade for China to be plunged into one of the worst man-made disasters of modern times. "The Great Leap Forward," which kept Chinese busy making useless backyard steel at the expense of agricultural improvement, led to the death by starvation of an estimated 30 million people. The GLF disaster was later officially attributed to "natural causes," and euphemistically referred to as "the three bad years" or the "Three Year Natural Calamity" (Yang 1997: 59). *People's Daily* published doctored photos of wheat growing so thickly that children could sit on them, and the government claimed that China "had surpassed the U.S.A. in wheat production" **(FIGURE 5)**. In fact, according to Becker, in rural areas, "the most hated part of the communes were the communal kitchens and the necessity for peasants to all eat together." Even in Sichuan, a province noted for its agricultural surpluses, between 7 and 9 million people starved to death. In Beijing and other cities,

> all talk of famine continued to be forbidden as experts and other citizens obeyed instructions to grow vegetables in the wasteland allotted to each work unit and to raise chickens on their balconies...Even in Zhongnanhai, the leadership compound next to the Forbidden City in Beijing, everyone except Mao tried to set an example by growing their own food. Liu Shaoqi planted kidney beans with his guards. Zhu De was noted for his pumpkins. Zhou Enlai's wife, Deng Yingchao, served guests hot water and fallen tree leaves instead of tea." (Becker 1996:240)

In tourist spots all over China today, visitors will see innumerable vendors selling artifacts that either document or replicate Mao's personality cult and The Great Proletarian Cultural Revolution **(FIGURE 6)**. While there is a small domestic market for collecting these goods, it is obvious that foreigners are the main targets of these vendors. In this way, the current, ongoing process of

> commodification has produced a market for many things, including the revolutionary artifact. From Mao restaurants specializing in his favorite food, to the soundtrack of revolutionary favorites such as the 'East is Red,' the revolution returns as product. Old revolutionary clocks with Cultural Revolution designs are again for sale, far from confirming 'the continuous revolution' is a second by second event, they confirm that everything is for sale...The sale of these things, and way Mao is now packaged, is confirmation of the subversive, corrosive power of the market. The appearance of revolutionary kitsch is a sign of the power of the market to envelop all within its fold" (Dutton 1998: 269-70).

For a time in the mid-90's, adults who as youth had been "sent down to the countryside and up to the mountains" went to special restaurants where they dined on the dishes that remind them of the little food they had, thus bonding and reminiscing nostalgically (Shenon 1994a). At this time, there appears to be greater and more open awareness of the political errors of the past, including the madness of the late 60's and 70's. Though none of the Fulbright lecturers referred to the famine of the late 50's and early 60's, official attempts are made in education and otherwise to instill greater concern for the environment and environmental issues **(FIGURE 7).** Communist production goals such as those of "The Great Leap Forward," after all, represented a kind of war against nature, an attempt to master it in ways that proved catastrophic.

Suggested Strategies

1. Ask students to read the socially critical verse from Han times, "The Salt Merchant's Wife" (in Owen 1996) and "Reasons for the Decline of the Han" in the *Historical Records* of Sima Qian (in Ssu-ma Ch'ien 1969). Note the references to food. Discuss issues of wealth and poverty in society, and the obligations of those who have more to those who have less.

2. Use the Internet or information available from cookbooks to prepare menus for a Chinese banquet. What kinds of people were able to enjoy such a variety of tastes and abundant food? How does banquet food compare with the "low cuisine" of the common people? What efforts are made to balance different tastes and ingredients, and why?

3. View the film *Yellow Earth* (***Huang Tu Di***, directed by Chen Kaige, 1984, available in VHS Video format). The story is set in 1937, during a drought that affected the upland plateau of Shaanxi Province, some 200 miles from the Communist base of Yan'an. Students can be asked to write about or discuss the following themes, as seen in the film::

Are our fates decreed by nature? (geographical cause and effect)

Are our fates decreed by society? (the girl who wishes freedom is trapped and states, "of all us poor folk, girls are the saddest")

The land itself: what "line" did the Communists espouse toward the peasants, the party, and the land? How did that help them to establish a popular base in rural areas?

"Grain is never wasted" (re: scene is which millet, harvested two years before, is eaten)

"They're made of wood, just to give the idea of fish" (wedding banquet scene)

"A poor family will take care of you"

4. Discuss the following quote, attributed to China's Minister of Agriculture as he toured the country in 1958, at time when the country was on the brink of three years of man-made famine and mass starvation:

> "After all, what does Communism mean?...First, taking good food and not merely eating one's fill. At each meal one enjoys a meat diet, eating chicken, pork, fish or eggs...delicacies like monkey brains, swallow's nests, white fungi are served to each according to his needs" (cited in Becker 1996:58)

5. Ask students to read Chapter 8, "When Famine Hit," from *Spider Eaters*, Rae Yang's memoir of growing up in China.

Discuss the following questions/problems/issues:

What was the cause of food becoming scarce?

If you could only get what you wanted with ration coupons, how would your life change?

Would you eat frogs?

What effects did ration coupons have on people's freedom and sense of belonging to a community?

Why did the authorities call the famine the "Three-Year Natural Calamity," when in was, in fact, man-made?

Were ration coupons ever used in the United States? When, and under what circumstances? Compare and contrast how people dealt with shortages both here and in China.

Essays --- Respond in writing to the following quotes/questions:

"Some food in our stomachs was always better than a few cold bank notes."

"Father was not sorry for having bought so little with so much money."
"With such a rumbling stomach, the dream of communism was forgotten."
Rae's parents scold Aunty for her illegal behavior, but do nothing about it. Why not?
What are the implications for "socialism" when high ranking cadres are given more rations than anyone else?

Possible questions for research regarding the realities of Communist China at the time: To what extent were they the result of China's poverty? To what extent were they the result of the Chinese government's own unrealistic policies? To what extent were they the result of China's isolation and/or alienation from the West? To what extent did American and Soviet trade policies affect China's development and/or food supply?

6. Ask students to read, respond to in writing, and discuss a short excerpt from *Red China Blues*, Jan Wong's memoir of her youth as a "Montreal Maoist" at Beijing University during the Cultural Revolution. The book has short, but useful and interesting references to food-related issues, such as her becoming accustomed to unpleasant and unfamiliar foods, her father's refusal to eat sweet potatoes once he became a successful owner of Chinese restaurants in Canada, and the "hardship-retro" fad of the early 90's, when former Red Guards *chose* to eat from "famine-era menus of fried locusts and boiled weeds" (1996:357).

7. Research basic facts about "The Great Proletarian Cultural Revolution" and the role of "Sent-Down Youth" during the 1960's and 1970's. Read the article "Chinese Sup on the Sweet and Bitter Days of Mao" (Shenon 1994a) and consider reasons why people would eat in such a way when there are other, better options available.

8. Ask students to read a short excerpt from *Iron and Silk*, Mark Salzman's memoir of his experiences while living and teaching English to Chinese English teachers in Changsha. "Teacher Zhu's Happiest Moment" appears on p.58. The excerpt consists of Teacher Zhu's *verbatim* composition about his wife telling him, "again and again,' of what it was like to eat in a famous Beijing "Peking Duck" restaurant. The main point is simply that even though Teacher Zhu himself did not eat Peking duck, just hearing about how much his wife enjoyed it made it his happiest moment. Students may be prompted to write about memorable food experiences of plenty that they have had, and to compare their experiences with those of people in 20th century China.

9. Ask students to read, respond to in writing, and discuss "The May 13 [1989] Hunger Strike Declaration" made by members of "the student democratic movement" at Tiananmen Square (http://easc.indiana.edu/ pages/easc/curriculum/china/ 1996/ EACPWorkBook). The students request that their "dear fathers and mothers...not feel sorry for us when we are hungry" for food, and describe themselves as "hungry only for truth." Questions may include the following;
What realistic effects did the hunger strikers think their actions would have?
In light of the importance of food production to China's history, what do you think the

response of ordinary Chinese people would be to a hunger strike?
Why would anyone, in China, willingly starve themselves?
How is expressing "hunger for democracy" an example of Western influence?

Read an excerpt from Jan Wong's memoir, *Red China Blues*, presenting her observations of the Tiananmen hunger strikers from the point of view of a foreign journalist who is also a China "insider." From her perspective, the hunger strikers appear less noble than as they were portrayed in Western media. How and why?

10. Ask students to read and discuss the short article, "Affluence Creates Mountain of Wasted Food in Capital [Beijing]" in *The South China Morning Post*, August 2, 2001 **(DOCUMENT B).** Do we take food for granted in our society and culture? How? When? Why? With what consequences?

11. Ask students to conduct research on the world's expanding demand for food, and whether the earth's resource base and natural systems are up to the task. Membership in the WTO, urbanization and the loss of cropland, and the siphoning off of water for cities and industry are leaving Chinese farmers with fewer and fewer options. The following are key sources for investigating the potential threat to world food security that are posed by current developments in China: Brown 1995, Brown & Halweil 1998, and Stover 1996.

3. *WHAT'S COOKING?*

Small Chinese take-out restaurants (as opposed to more comfortable sit-down restaurants) are proliferating across much of the United States, as a result of recent immigration streams flowing mainly from Fujian province in southeastern China. The local or nearby presence of *any* Chinese restaurant should not be neglected as an opportunity to improve student learning.

Teacher Backround

Chinese restaurants and food-service workers have a long history in America. One possible derivation of our word "chow," meaning food, is a direct translation of the Chinese ***cao***, meaning "stir-fry." Mark Twain, whose work is taught in Chinese schools and has long been popular among Chinese intellectuals for his "merciless ridicule of the American 'democratic society'" and his satire of America's new "Empire of Wealth" (Fuwei 1996:358), encountered Chinese food early in his career as a writer. In Virginia City, Nevada, he met a Mr. Ah Sing, who offered him

> "small, neat sausages," which Twain swore he declined to sample, suspecting "that each link contained the corpse of a mouse." Twain also visited a Chinatown restaurant, where "we ate chow-chow with chopsticks in the celestial restaurant," and the bill was tallied on an abacus, which fascinated Twain as he watched the bookeeper's fingers move as fast as those of "a musical professor's fingers travel over the keys of a piano." (cited in Spence 1998:125)

Today, much of what we know here as Chinese food is an Americanized version of mainly southern (Cantonese) cooking, with high amounts of corn starch and soy sauce that were added to replace fresh ingredients that were missing in the first settlements of Chinese railroad and mine workers in the United States. Moreover, many of the Chinese dishes that are most familiar to Americans reflect the expensive(i.e., meat-laden) tastes of the Imperial Court, and, like simple fried rice, egg rolls, chow mein and chop suey are either unknown or not consumed ordinarily or commonly by most Chinese. Nor would a Chinese violate Confucius' prohibition about using instruments of killing (knife and fork) while dining. In any case, a Chinese dish from the local takeout is likely to contain ingredients that are not originally "Chinese" to begin with. One Sichuan dish that is well known in the States, Kung Pao Chicken, was the only Chinese-style pizza available when I visited a Domino's in Beijing **(DOCUMENTS C-E)**. Yet it requires the use of peanuts, an ingredient with a relatively short history in China:

> ...peanuts would grow on the thinnest and sandiest of soils, and in fact gradually improved them and held them in place. This made them perfect for places where population pressure had led to earlier ecological mismanagement: when Chinese who cut down trees to make farms of the Yangzi Valley highlands found the soil eroding too fast, they found that switching to peanuts could help save their farms...

> the enormous (and high-protein yields per acre made peanuts an ideal homemade safety net for those taking a gamble in cash crops...peanuts [were] a favorite of reformers seeking to improve rural diets...suggested recipe lists compiled by...Chinese Nationalist extension agents...contain any number of ideas for sneaking more protein and vitamins in poor people via peanuts." (Pomeranz & Topik 1999:129-130)

Even in earlier periods, particularly that from the Han dynasty through the Mongol, "most of the common foods of India and the Near East were introduced...Muslim influence brought Central Asian specialties such as filled meat dumplings and wonton...and many other products with a wheat base...perhaps noodles and other pasta foods came via this route, though noodles are usually considered a Chinese invention. The history of Chinese cuisine has...been one of borrowing from abroad, but with the borrowings incorporated into a native framework of Neolithic and early historical origin. However, most Chinese foods, especially the vast range of vegetables and fruits, have remained native to China." Soybeans, the most important indigenous Chinese crop, provides about 40% of the fats and oils in the American diet.

Suggested Strategies

1. Investigate the traditional Chinese diet and habits of eating. What is consumed? How is it consumed? Compare and contrast "ordinary" cuisine with what is served on special occasions. Research the regional cuisines of China and how they differ. Explore the influence of the imported religions of Buddhism and Islam on what people eat and don't eat.

2. Research both the native and imported foods of China. Students may create an exhibit or a map of the world showing the "routes" of Western and New World foods that were adopted into Chinese cuisine. Examples of New World foods in China include: sweet potato, corn (maize) from the Philippines via Spanish Mexico, peanuts, chili peppers, white (Irish) potatoes, tomatoes, red and green bell peppers, broccoli, asparagus. Examples of Western and South Asian foods in China include: eggplant, onions, garlic, and carrots. Native or Neolithic Chinese crops include, principally soya bean and the "five sacred grains" of wheat, barley, rice, millet, and sorghum. Students may approach even the most mundane-seeming acts from a "problem-solving" or practical perspective through the posing of such questions as:

   Why is Chinese food cut up into small pieces? (to save precious fuel resources)
   Why are chopsticks used? (for picking up small pieces effectively)
   Why are pork and chicken preferred over beef or lamb (pigs and chickens are cheaper converters of grain to meat; influence of India and importance of cattle as draught animals)
   How do Chinese philosophies influence what people eat? (notions of *yin* and *yang* applied to hot and cold, ethnomedicine, etc)
   Why is there an avoidance of dairy products? (lactose intolerance)

3. Ask students to write an ethnographic description of a typical evening and/our family meal experience at their homes. What is served? How is it consumed? What "rituals" of the table are followed? What dishes do people share in common? Who prepares the foods and how is responsibility for cooking, preparing, and cleaning distributed? Compare the results with descriptions of both typical and special-occasion Chinese meals.

4. Read a short excerpt from *Roughing It* , by Mark Twain, in which the author describes his travels to Virginia City, Nevada, where he encountered Chinese for the first time Ask students if they or people whom they know are suspicious about the ingredients of Chinese food, as Twain was so long ago. How open-minded are we about what we are and are not willing to eat? Explain to students that eating preferences are cultural, and are therefore learned.

5. Conduct a survey of local Chinese restaurants. Do their menus vary? Are there any that are patronized mainly by Asian customers? If so, how do their menus differ? What conclusions do you reach from this difference? Is there a great deal of turnover in ownership of these restaurants? Who is working in these restaurants, and what are their plans? Are the workers related to each other? Do the owners come from the same place, originally, as the workers? Do any of the people plan on returning to China soon? Have they left relatives back home, and visit periodically? **(Note:** due to potential immigration status issues, some of these questions are sensitive and may easily lead to suspicion of your motives and/or false or deliberately vague answers. Nevertheless, conducting such "field research," with discretion, would be a valuable experience for students if it is at all possible.)

6. Research the history of Chinese immigration to the United States. Research conditions in the provinces of Guangdong and Fujian in the past 150 years, noting both the "push" and "pull" factors that drawn Chinese away from their homeland and toward the "Gold Mountain" of the United States. Are the 19th century conditions in Guangdong, and the current conditions in Fujian similar? What is life in an urban American "Chinatown" like? (cf. Kinkead 1992, Sachs 2001) Where, in China, have most immigrants come from?. Compare and contrast past immigration streams and trends with those of the present. To what extent are the immigrants and their children "Americanized?" What *is* "Americanization?" Ask students to read the short piece by Lan Samantha Chang (1998) on her family's experience of Thanksgiving in America. Have any students or their parents had similar experiences?

7. Ask students to read the following articles: "On the Farms, China Could be Sowing Disaster" (Tyler 1995), "Good Earth is Squandered: Who'll Feed China?" (Shenon 1994b) and "No Rights Mean No Incentive for China's Farmers" (Tyler 1996). Create both multiple-choice and open-ended questions for students to respond to, according to the CAPT frameworks for Interdisciplinary Writing and Reading for Information.
(DOCUMENT A)

8. Ask students to read the following articles: "Where Chinese Yearn for 'Beautiful' U.S." (Kristof 1993), "Immigrant Dream of Plenty Turns to Misery and Regret" (Kleinfeld 1993), and "For Newcomers, A Homey New Chinatown" (Sachs 2001). Create both multiple-choice and open-ended questions for students to respond to, according to the CAPT frameworks for Interdisciplinary Writing and Reading for Information. **DOCUMENT A)**

9. As a whole class, research Chinese notions of "balance" and "harmony" of a meal's ingredients. Then, order a Chinese meal from a local restaurant according to Chinese criteria. Select a variety of dishes and serve it in such a way that everyone may sample what is being offered. Try to create a balance between wheat and rice, spicy and not spicy, meat and vegetable, fish, tofu, etc. Students should be provided with chopsticks (***kwaidze***) and shown how to use them.

4. CONSUMING THE WEST

The popularity of American or western-style fast-food restaurants serving up lots of fat, salt, cholesterol, and even unaccustomed dairy products **(DOCUMENT F)** seems odd in a land where kitchen habits go back centuries, if not millennia, and where presently "the national mood favors NewsLite, CultureLite, [and] CommunismLite" (Zha 1995:108; **FIGURES 8-13**). The most recent edition of *The State of China Atlas* includes a map keyed to the topic of "Feeding China," and clearly shows large portions of eastern China where people spend 12% or more of their income on dining out (Benewick & Donald 1999: 64-65). It also states that fast food outlets in China "are becoming more popular than traditional restaurants" **(FIGURES 14-17)**. But how far does the popularity of the American "heavy" style of eating really go, and does it matter or not? Is "American" food in China really "American?"

Teacher Background

Kentucky Fried Chicken, China's overwhelmingly favorite imported fast food, has at the time of this writing 400 outlets in 100 cities of the PRC and HKSAR. To the urban tourist, Colonel Sander's face seems almost as ubiquitous as gleaming white statues of Mao once were. Wasn't it Marx, in *The Eighteenth Brumaire*, who stated that when history repeats itself, it returns as farce? McDonald's (known in China as ***ju wu ba***, "big without equal") has 80 restaurants in Beijing alone and hundreds elsewhere throughout the country. Both companies appear to be aiming for a total of 600 stores within the next few years, and there is no shortage of Chinese chains competing for the same ***yuan.*** Chinese graduate students, if they are not pursuing a degree in Information Technology, have undoubtedly already come across Mandarin terms for "market share" and "price point" as they study for their MBA's.

Golden Arches and the face of The Colonel (and his children's totem, "Chicky") were ubiquitous on our bus rides through the cities. In Beijing, we stayed near a Domino's Pizza, which included (of course) bicycle delivery, and whose "Vaule Meals"[sic] included orders of fries and fried chicken along with pizza slices, as well as the Kung Pao Chicken Pizza mentioned earlier. According to a late-1999 Reuter's report cited by the World Potato Congress on its website, Pepsi Food China's Frito-Lay brand potato chips now dominate the shelves of food stores in Shanghai, long the home of the mainland's "first users" of Western goods. Yet there were plenty of imported and American-brand and Chinese-made snack foods on the shelves of the supermarket in Beijing's North Star Shopping Centre **(FIGURE 18)**. Thus has the humble New World potato--- first introduced to China as a way of getting more calories per acre in marginal land --- been transformed into a vehicle for more fat in the diet, and the health risks that come with it. In 1997 alone, the U.S. exported 2,500 metric tons of frozen french fries to China, and it was estimated that another 8,000-14,000 tons were transshipped into the mainland from Hong Kong (Cee & Theiler 1999). The implications for urban Chinese, who have eagerly adopted fast-food style dining out, and for the economy and ecosystem of the state of

Idaho, which produces nearly all the Russett Burbank potatoes used for the world's fast food chain french fries, are enormous.

McDonald's Beijing may indeed be "the only [multinational corporate franchise] in the world with a Communist Party secretary" (Zha 1995:111), but its customers tend neither to eat fast nor leave quickly, as they do in the United States, nor are they expected to. One expert on food in China notes the contrast between Chinese and American attitudes toward eating: "The American view, all too often, is that eating, while necessary for survival, is something that should not interfere excessively with other, more important, things in our lives. Thus we have been pioneers in creating fast-food chains of considerable variety..." (Simoons 1991: 13). "Until its recent relocation, McDonald's flagship restaurant near Tiananmen Square remained the most popular site for personal rituals and group activities" (Yan 1997:58). The chain, as a whole, "is successful not because of the food --- [rather] it is the novelty, status, and symbol of McDonald's that fuels its present-day success. It is the place to see and be seen. Whether or not it is the place to eat is another question entirely" (Li 1998:8). Much the same may be said of the Starbucks Coffee chain (coffee? in China??) which was recently obliged to relocate from a too-conspicuous location near the gaze of Mao's portrait on the Palace Museum's Gate of Heavenly Peace. It is further reported that Chinese "are increasingly enamored of Hallmark holidays," but these, too, are adapted to Chinese customary patterns of eating and gift-giving because they are, in the words of one contemporary Chinese, "[not] about advertising... [but]...really about family and friends" (Rosenthal 2000; cf. Erbaugh 2000). Sometimes the new is an unwelcome presence among the old, as when a KFC restaurant was closed and evicted from an imperial park in Beijing, not long ago, for being "extremely out of harmony with its surroundings (*The Times* 2000).

But it is the fast food chains that are most conspicuous to outsiders in China today. Students should be asked to think about, research, and discuss the health and socio-cultural consequences of eating industrialized fast food. When Ray Kroc, McDonald's founder, started, Americans ate an average of about four pounds of french fries per year. Now the total is thirty pounds per year, with a "heavy toll" (Gladwell 2001: 54). McDonald's in the United States stopped using original beef tallow and switched to vegetable oil in 1990, but to make vegetable oil suitable for deep-frying, trans-unsaturated fats are created, which vastly increase the risk of heart disease. "In only two decades, China moved from a diet rich in grains and vegetables to one laden with red meat, sugar, and edible oils" (Watson 2000:209). High-fructose corn syrup has replaced the use of cane sugar (about which Marco Polo marveled) in many processed food products. In a land of the lactose intolerant, it seems odd that cheese-laden pizzas would be popular, or that McDonald's has chosen to especially promote its milkshakes and soft-serve ice cream **(DOCUMENT F)**, but it is evident that Chinese tastes are changing and adapting. The implications for changes in family life are also significant: urban teenagers are increasingly independent in their food choices, and it is the ***xiao huang* di,** or spoiled "little emperors and empresses" who drag their parents and grandparents into "Uncle McDonald's" playhouse.

In these and so many other ways, China is changing radically and rapidly even as it retains its uniqueness as a culture that is "confident of its own identity --- so confident that outside influences do not compromise China, they become part of China" (Li 1998:8; see also Latif 2001 and **FIGURE 19**). China derives more than one-third of its food supply from New World crops, but the typical (non-Chinese) American patronizing a local Chinese restaurant or takeout is not likely to discover from the menu that the owners (perhaps recent Fujianese arrivals to the U.S.) were among those Chinese who still consume 80% of the world's sweet potatoes, but who now, because of their growing incomes, put pressure on both China and the world's supplies of cereal grains.

Suggested Strategies

1. Ask students to read the article, "Billions Served (and That Was Without China)" (Kristof 1992). Create a series of multiple-choice and open-ended questions according to the CAPT frameworks for Interdisciplinary Writing and Reading for Information. **(DOCUMENT A)** Compare what the father says --- "if every Chinese eats here just once, they'll make a mint"--- to the 19th century imperialist dream: "if every Chinaman added an inch to their shirttails, the mills of Lancashire would run forever."

2. Ask students to consider the potato in world history. This New World Crop was introduced into China for the same reason that it was introduced into Ireland: more calories yielded per acre. Then ask them to consider "a day in the life of a Russet Burbank potato" and the environmental costs of meeting the world demand for French fries (cf. excerpt from *Stuff*, a publication of Seattle's Northwest Environment Watch ("The French Fries Chapter" is available on the internet at http://northwestwatch.org/pubs/. In the summer of 2001, the Chinese press reported a controversy over KFC's refusal to use domestically-grown Chinese potatoes for its side orders of mashed potatoes, on the grounds that they did not have the same taste and texture as the Idaho-grown spuds (see *People's Daily Online*, July 20, 2001)

3. Ask students to research and present on the health consequences of eating industrialized fast food in the U.S. Compare and contrast the findings with what can be learned about health and disease in China.

4. Ask students to research and present on the practice of vegetarianism in Chinese traditions. Conduct a survey of students' own food preferences, or of the presence of Asian food products (tofu, etc.) in local supermarkets.

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Document A

CAPT Reading and Writing Across the Disciplines

Reading Section: Reading for Information and Response to Literature

Writing Section: Interdisciplinary Writing and Editing

- Interdisciplinary Writing will be given in two separate sessions. In each session, students will get three articles to read, will have to formulate a position, and write a letter based the articles.

- **One significant change in the rubric is the element of COMPREHENSIVENESS – references to all three articles must appear in the letter.**

- Other elements in the rubric remain the same – selecting a position, use of evidence, fluency of argument…

- The Reading for Information section will consist of a series of articles. After each article, there will be four multiple-choice questions and two open-ended questions. Articles will be drawn from *Time*, Newsweek, and newspapers.

- Ideas/Skills seen in the Reading for Information section:

Multiple Choice

--"There is enough evidence in the article to conclude that…"
--"In paragraph 3, the word ____________ means that…"
--"The author provides evidence that…"
--"Based upon the information in this article, it is fair to assume…"
--"The article implies that…"
--"The author presumed that the reader already knew that…"
--"A major change in X will be caused by ___________"
--"The author of the article probably wants the reader to…"
--"The main advantage of __________ is …"

Open-Ended

--Give examples of ___________ from the article.
--Contrast ___________ and ____________.
--Describe the factors that may affect_______________.
--What are some of the negative/positive outcomes from _________?
--What lesson can be learned from this article?
--What possible implications could ___________ have on __________?
--Why does the author use the phrase "________"? Explain your thinking.
--Using information from the article, explain ______________.
--What reasons are provided for __________? Support your answer with information from the article.

Affluence creates mountain of wasted food in capital

Staff Reporter in Beijing

An unlikely indicator of Beijing's rising affluence is the mountain of food discarded from restaurants and the kitchens of wealthier homes.

Beijing residents produce more than 1,600 tonnes of leftovers a day, according to figures from the Refuse Recycling Administration Bureau reported in the *Beijing Youth Daily*.

Only 20 tonnes a month are salvaged for pig fodder, the report said, noting that the city's legions of poor and homeless continued to go hungry.

"There is more garbage coming out of restaurants and the waste is enormous. But right now we basically only reuse 20 tonnes a month," said Wang Duichang, of the Xuanwu District Environmental Sanitation Bureau.

Observers say the heart of the problem lies in hosts at dinner parties or restaurant groups believing they will lose face if all the food ordered is eaten. Guests are seen as judging the dining experience by the cost and number of dishes ordered.

Mr Wang said collection agencies could only sell the leftover food to local pig farms.

"Yes, there are plenty of people in Beijing who don't have enough to eat who could benefit from the extra food," Xuanwu District Environmental Sanitation Bureau official said. "Still, we have no way of offering them these leftovers because they are all rotten and inedible by the time we get them."

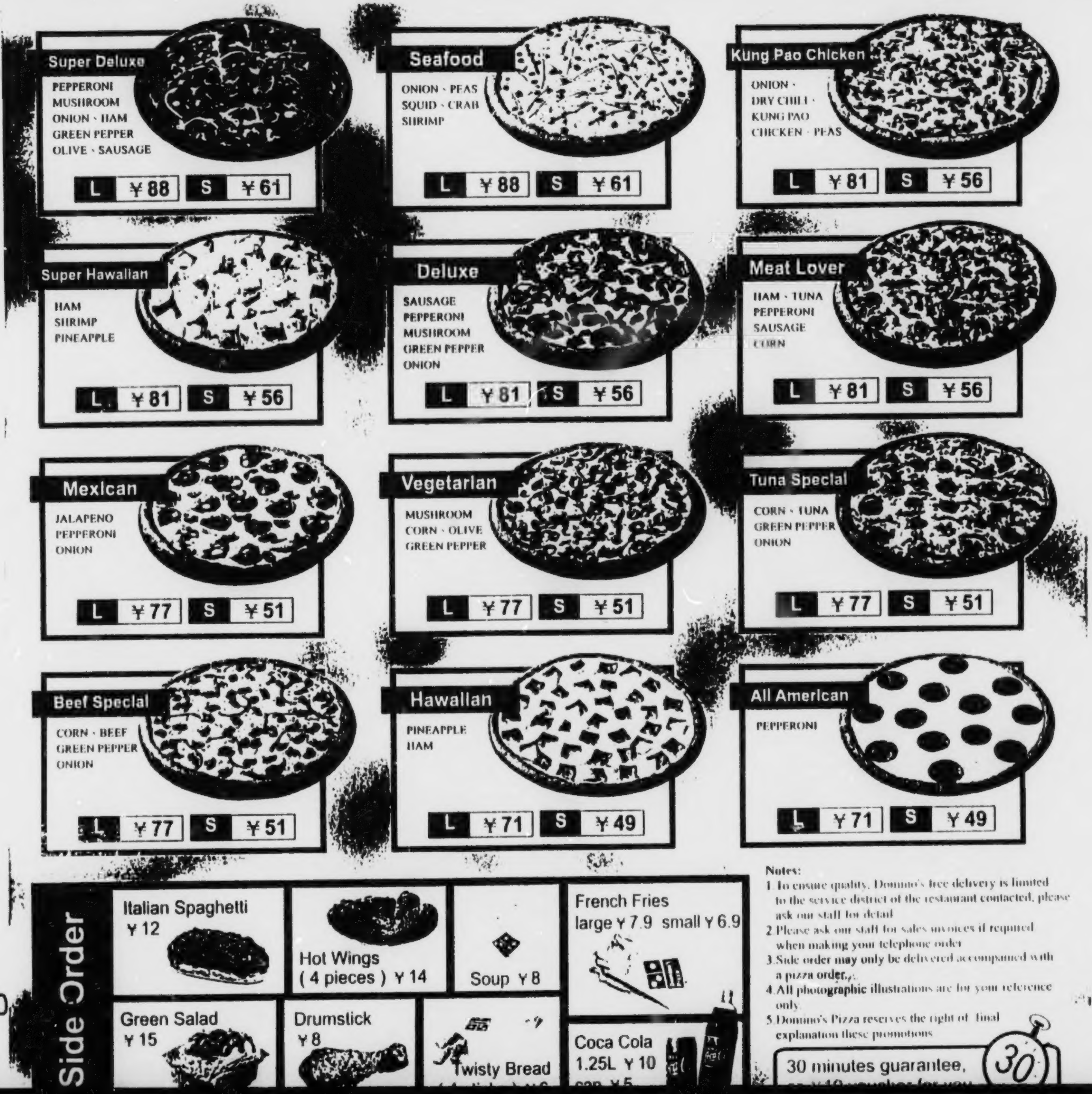
An official from the Beijing Landfill Management Office said the amount of wasted food had risen about 17 per cent in the past year.

If the reported national total of several million tonnes of wasted food annually is to be believed, then Beijing's annual food waste of at least 584,000 tonnes a year is responsible for a large part of the problem.

According to Xinhua, one restaurant chain in Beijing is taking action to fight this wasteful phenomenon. All 69 outlets of the Quanjude chain now carry signs reading: "Welcome to our restaurant, but don't order too much."

DOCUMENT B

SOUTH CHINA MORNING POST
8/2/01



	Toppings	L	S
Super Deluxe	PEPPERONI MUSHROOM ONION · HAM GREEN PEPPER OLIVE · SAUSAGE	￥88	￥61
Seafood	ONION · PEAS SQUID · CRAB SHRIMP	￥88	￥61
Kung Pao Chicken	ONION · DRY CHILI · KUNG PAO CHICKEN · PEAS	￥81	￥56
Super Hawaiian	HAM SHRIMP PINEAPPLE	￥81	￥56
Deluxe	SAUSAGE PEPPERONI MUSHROOM GREEN PEPPER ONION	￥81	￥56
Meat Lover	HAM · TUNA PEPPERONI SAUSAGE CORN	￥81	￥56
Mexican	JALAPENO PEPPERONI ONION	￥77	￥51
Vegetarian	MUSHROOM CORN · OLIVE GREEN PEPPER	￥77	￥51
Tuna Special	CORN · TUNA GREEN PEPPER ONION	￥77	￥51
Beef Special	CORN · BEEF GREEN PEPPER ONION	￥77	￥51
Hawaiian	PINEAPPLE HAM	￥71	￥49
All American	PEPPERONI	￥71	￥49

Side Order

Italian Spaghetti ￥12

Hot Wings (4 pieces) ￥14

Soup ￥8

French Fries large ￥7.9 small ￥6.9

Green Salad ￥15

Drumstick ￥8

Twisty Bread

Coca Cola 1.25L ￥10

Notes:

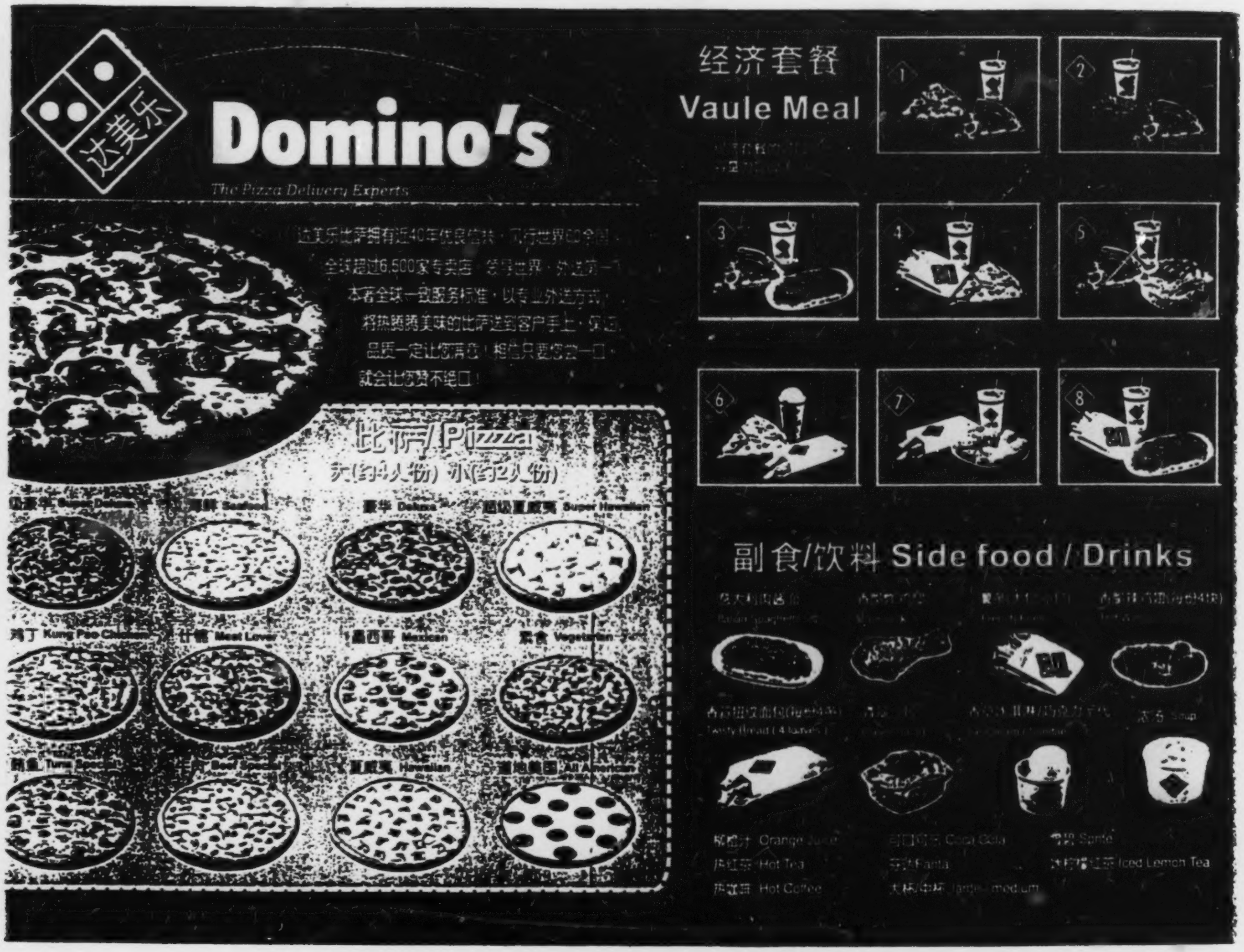
1. To ensure quality, Domino's free delivery is limited to the service district of the restaurant contacted, please ask our staff for detail
2. Please ask our staff for sales invoices if required when making your telephone order
3. Side order may only be delivered accompanied with a pizza order.
4. All photographic illustrations are for your reference only
5. Domino's Pizza reserves the right of final explanation these promotions

30 minutes guarantee,

DOCUMENT C

COPY AVAILABLE

DOCUMENT D



达美乐

Domino's

The Pizza Delivery Experts

达美乐比萨拥有近40年优良传统，风行世界60余国，全球超过6,500家专卖店，领导世界，外送第一。本着全球一致服务标准，以专业外送方式，将热腾腾美味的比萨送到客户手上，保证品质一定让您满意！相信只要您尝一口，就会让您赞不绝口！

比萨/Pizza

大(约4人份) 小(约2人份)

海鲜 Seafood
豪华 Deluxe
超级夏威夷 Super Hawaiian
鸡丁 Kung Pao Chicken
什锦 Meat Lover
墨西哥 Mexican
素食 Vegetarian
Beef Special
夏威夷 Hawaiian
道地美国 All American

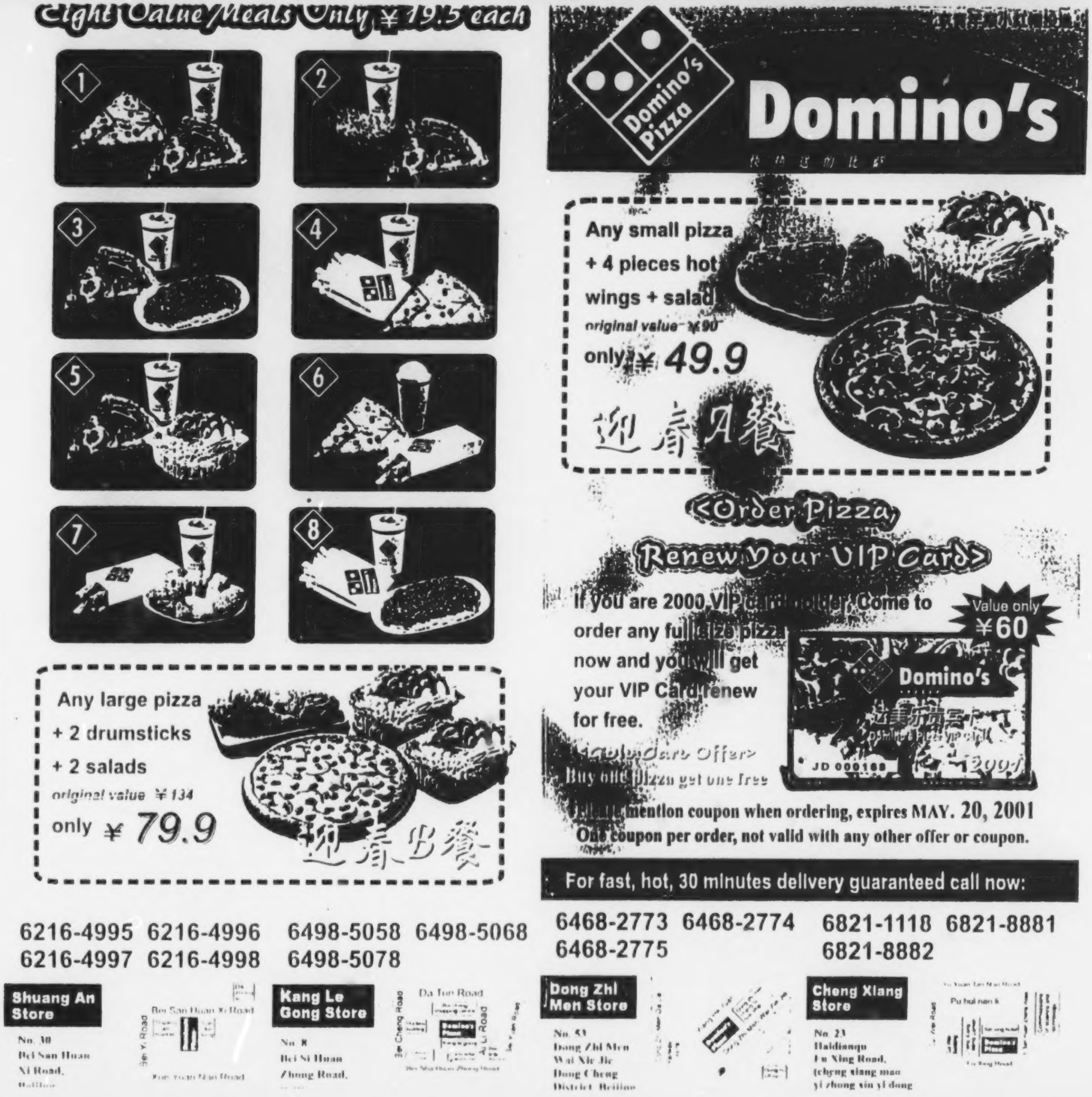
经济套餐
Vaule Meal

副食/饮料 Side food / Drinks

汤 Soup

柳橙汁 Orange Juice
热红茶 Hot Tea
热咖啡 Hot Coffee
可口可乐 Coca Cola
芬达 Fanta
大杯/中杯 large / medium
雪碧 Sprite
冰柠檬红茶 Iced Lemon Tea

BEST COPY AVAILABLE



Eight Value Meals Only ¥19.5 each

1
2
3
4
5
6
7
8

Domino's

Domino's Pizza

Any large pizza
+ 2 drumsticks
+ 2 salads
original value ¥134
only ¥79.9

迎春B餐

Any small pizza
+ 4 pieces hot wings + salad
original value ¥90
only ¥49.9

迎春A餐

<Order Pizza, Renew Your VIP Card>

If you are 2000 VIP card holder, Come to order any full size pizza now and you will get your VIP Card renew for free.

Value only ¥60

Domino's
JD 000188
2001

<[illegible] Offer>
Buy one pizza get one free

Please mention coupon when ordering, expires MAY. 20, 2001
One coupon per order, not valid with any other offer or coupon.

For fast, hot, 30 minutes delivery guaranteed call now:

6216-4995 6216-4996
6216-4997 6216-4998

Shuang An Store

No. 30
Bei San Huan
Xi Road,
[illegible]

Bei San Huan Xi Road
Xue Yuan Nan Road

6498-5058 6498-5068
6498-5078

Kang Le Gong Store

No. 8
Bei Si Huan
Zhong Road,

Da Tun Road
An Li Road
Bei Si Huan Zhong Road
Domino's Pizza

6468-2773 6468-2774
6468-2775

Dong Zhi Men Store

No. 53
Dong Zhi Men
Wai Xie Jie
Dong Cheng
District Beijing

6821-1118 6821-8881
6821-8882

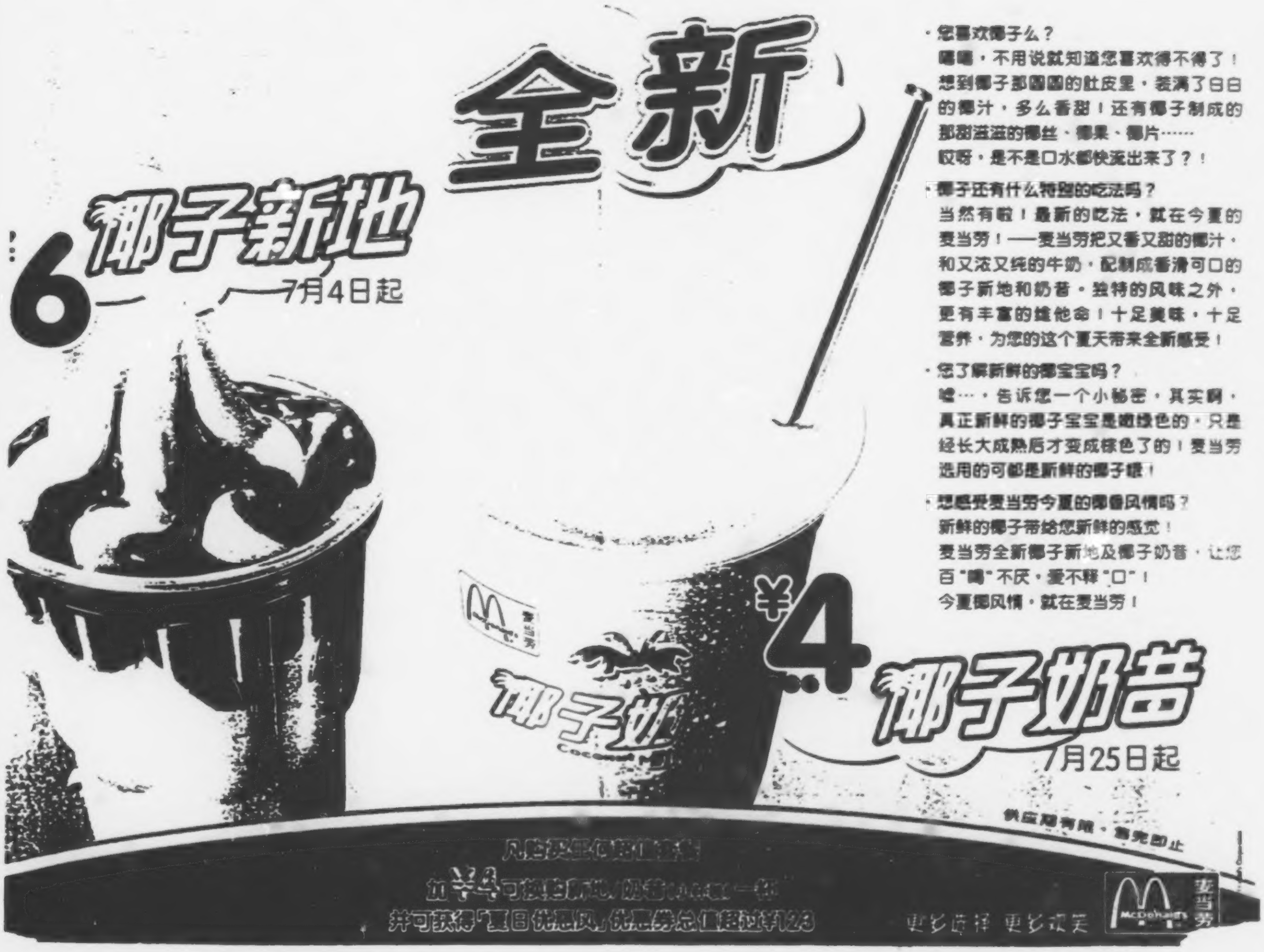
Cheng Xiang Store

No. 23
Haidianqu
Fu Xing Road,
(cheng xiang mao
yi zhong xin yi dong

Domino's Pizza

DOCUMENT E

DOCUMENT F



全新

¥6 椰子新地

7月4日起

· 您喜欢椰子么？

嘻嘻，不用说就知道您喜欢得不得了！想到椰子那圆圆的肚皮里，装满了白白的椰汁，多么香甜！还有椰子制成的那甜滋滋的椰丝、椰果、椰片……

哎呀，是不是口水都快流出来了？！

· 椰子还有什么特别的吃法吗？

当然有啦！最新的吃法，就在今夏的麦当劳！——麦当劳把又香又甜的椰汁，和又浓又纯的牛奶，配制成香滑可口的椰子新地和奶昔，独特的风味之外，更有丰富的维他命！十足美味，十足营养，为您的这个夏天带来全新感受！

· 您了解新鲜的椰宝宝吗？

嘘…，告诉您一个小秘密，其实啊，真正新鲜的椰子宝宝是嫩绿色的，只是经长大成熟后才变成棕色了的！麦当劳选用的可都是新鲜的椰子喔！

· 想感受麦当劳今夏的椰香风情吗？

新鲜的椰子带给您新鲜的感觉！

麦当劳全新椰子新地及椰子奶昔，让您百"喝"不厌，爱不释"口"！

今夏椰风情，就在麦当劳！

¥4 椰子奶昔

7月25日起

供应期有限，售完即止

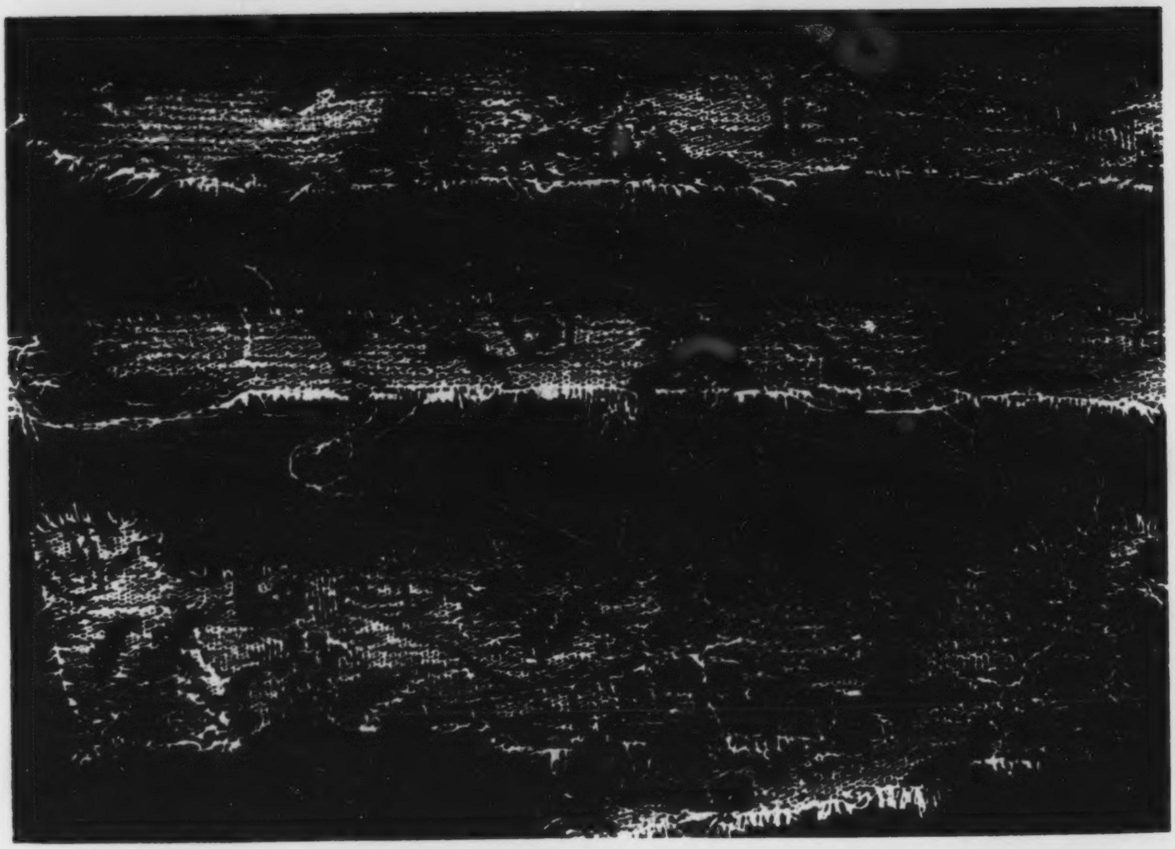
凡购买任何超值套餐

加¥4可换购新地/奶昔（小杯）一杯

并可获得「夏日优惠风」优惠券总值超过¥123

更多选择 更多欢笑

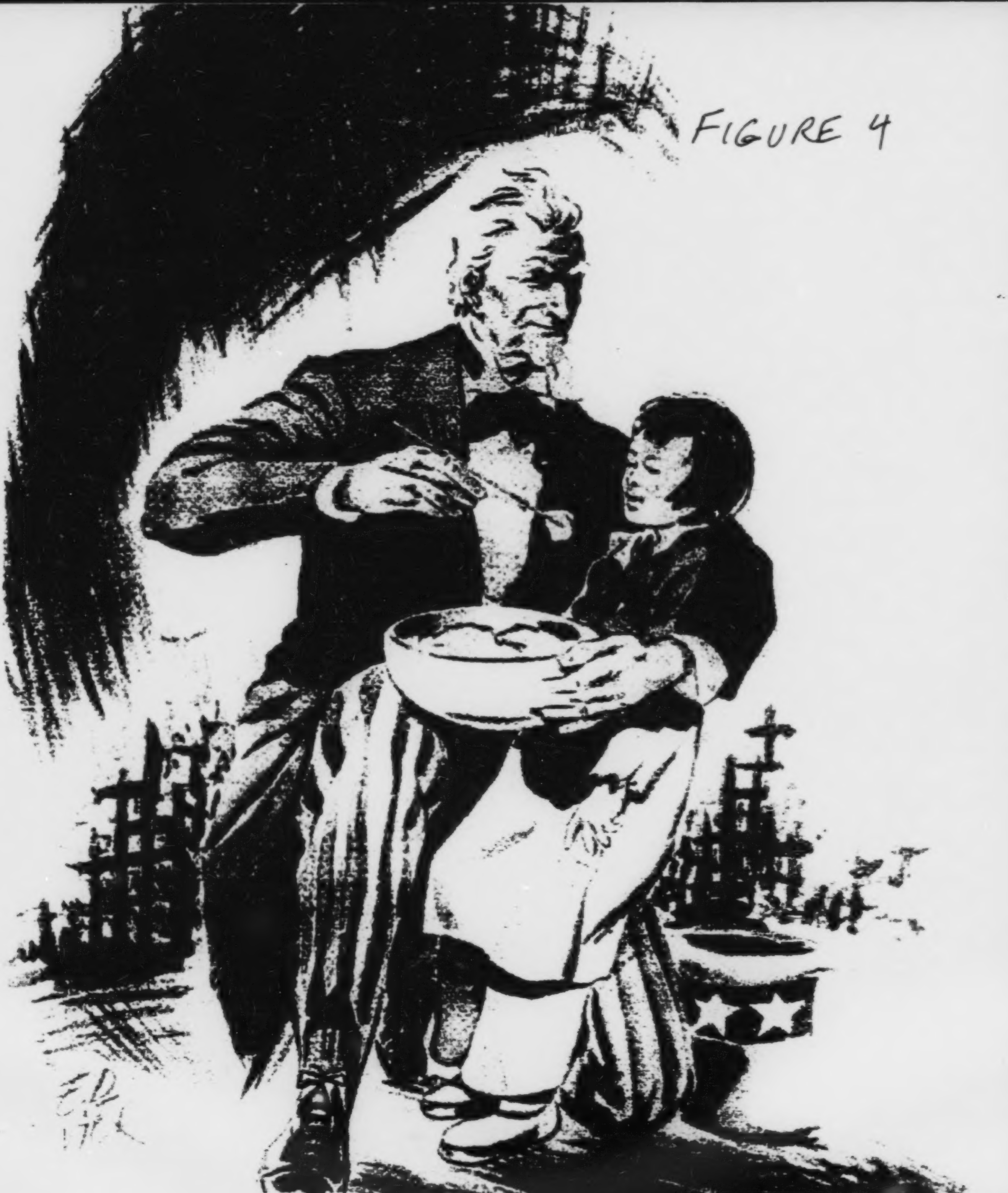
麦当劳



219 FIGURE 1 (TOP)
FIGURE 2 (BOTTOM)

FIGURE 3

FIGURE 4



from JESPERSEN 1996

FIGURE 5

China Surpasses U.S.A. in Wheat Produc

from BECKER 1996

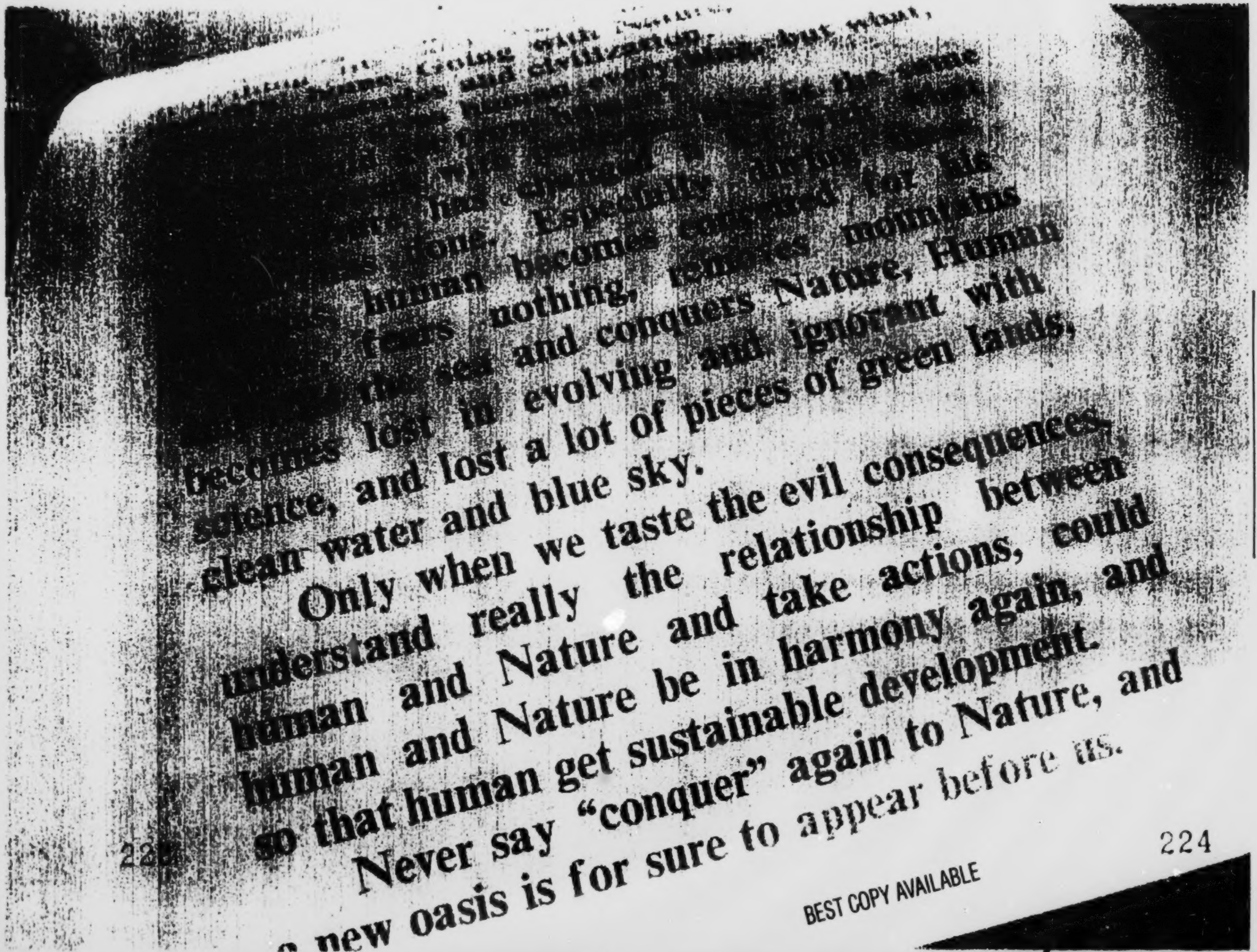


FIGURE 6

[illegible] Going with Nature [illegible]
[illegible] and civilization [illegible] but what,
[illegible] the same
[illegible]
[illegible] has [illegible] Especially during
[illegible] done. [illegible] human becomes conceited for its
[illegible] fears nothing, removes mountains
[illegible] the sea and conquers Nature. Human becomes lost in evolving and ignorant with science, and lost a lot of pieces of green lands, clean water and blue sky.

Only when we taste the evil consequences, understand really the relationship between human and Nature and take actions, could human and Nature be in harmony again, and so that human get sustainable development.

Never say "conquer" again to Nature, and a new oasis is for sure to appear before us.

BEST COPY AVAILABLE

FIGURE 7

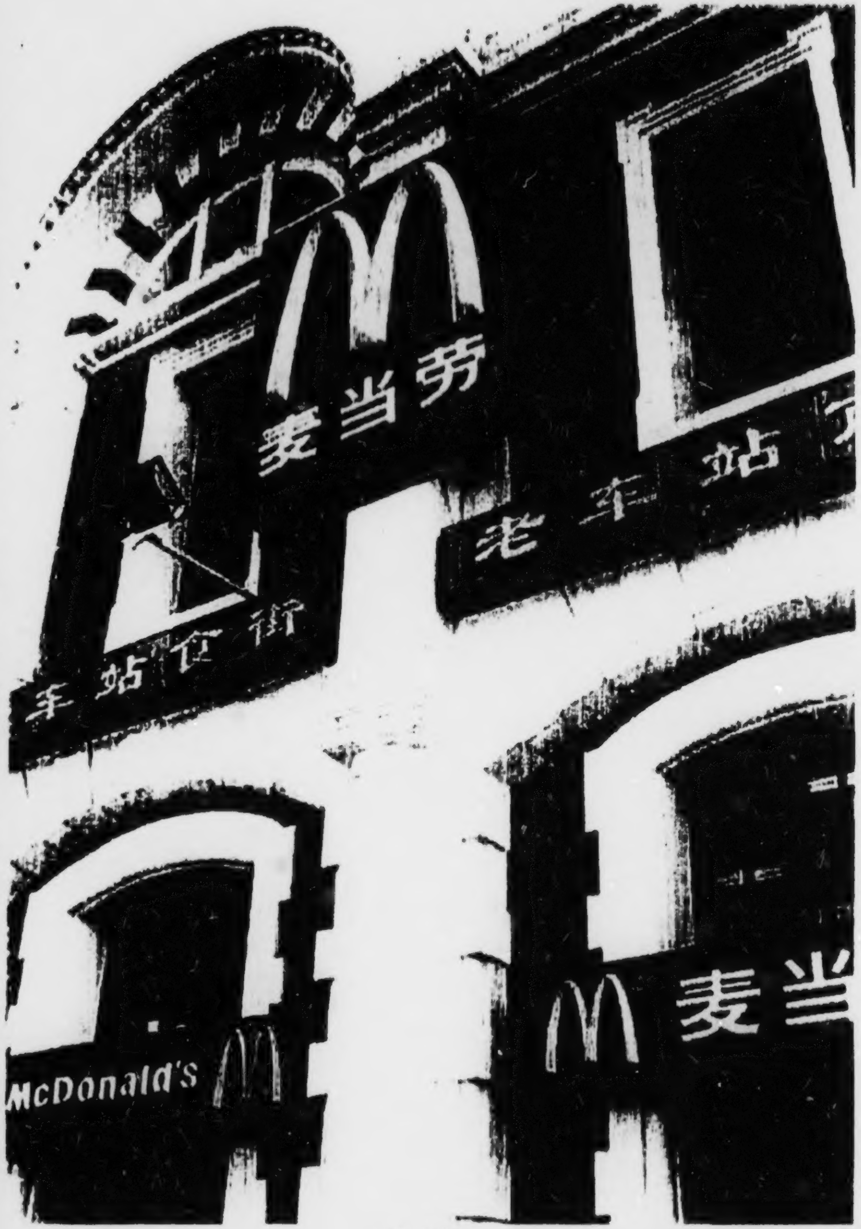
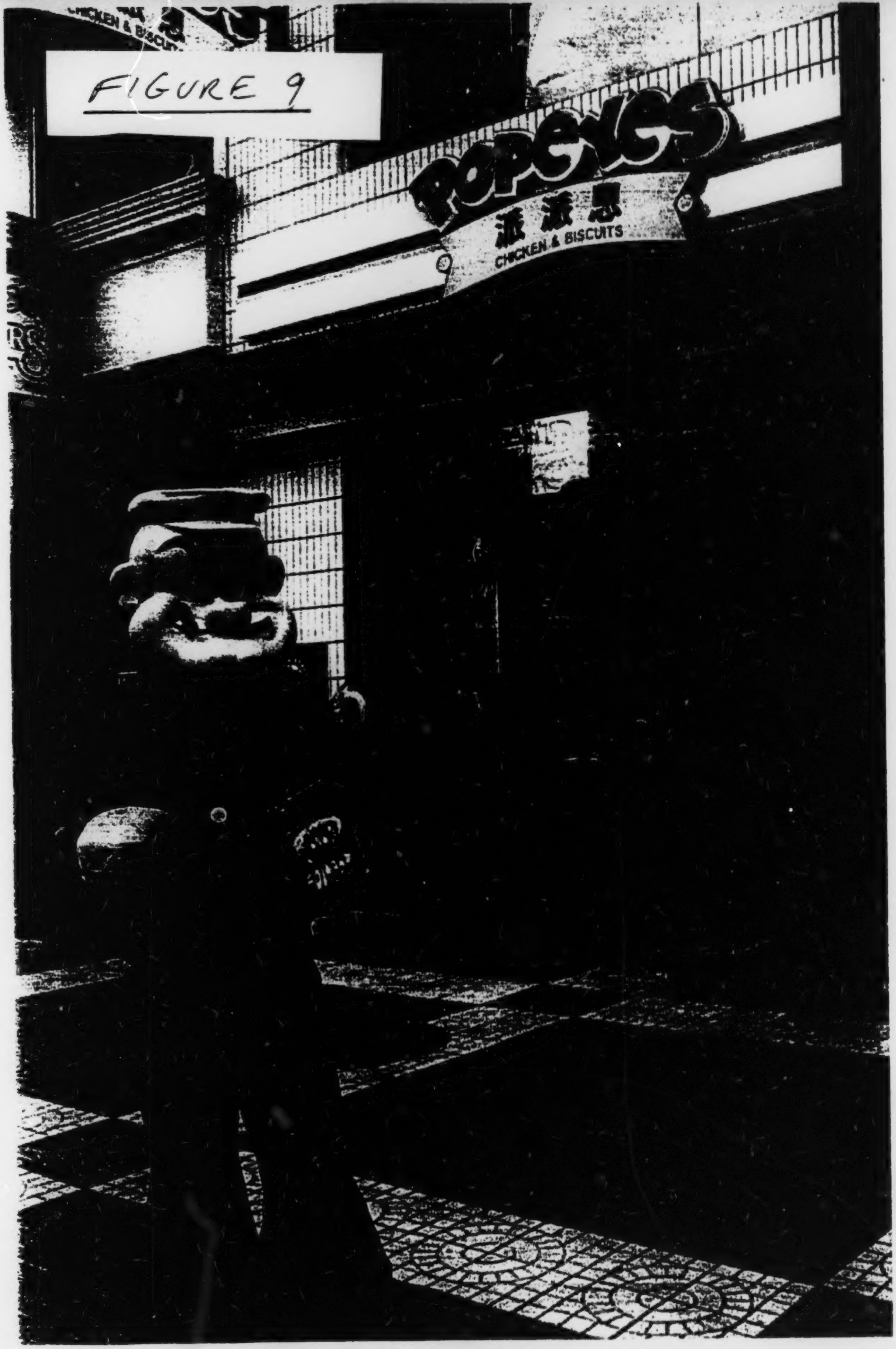
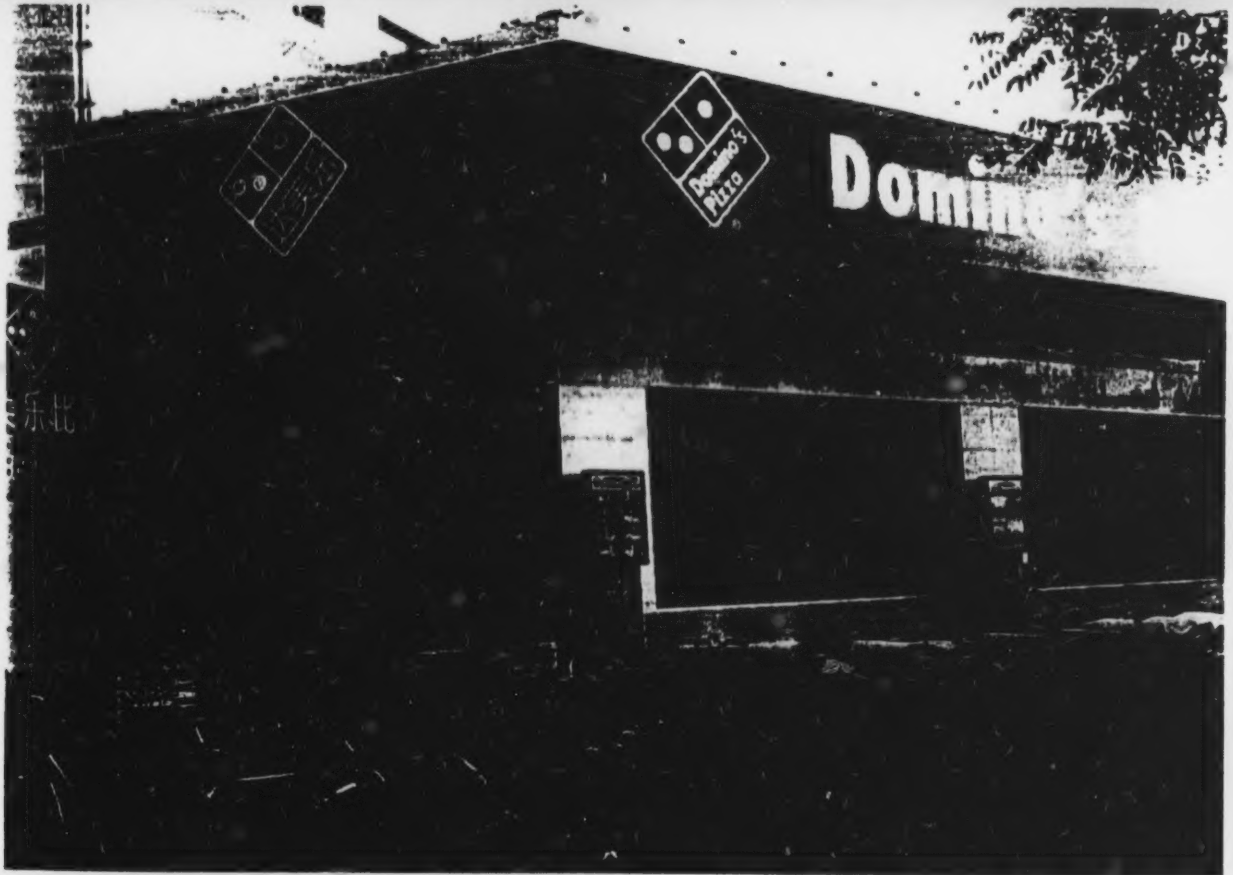

麦当劳
老车站
车站食街
McDonald's
麦当

FIGURE 8

FIGURE 9


POPEYES
派派思
CHICKEN & BISCUITS


Domino's Pizza
Domino's

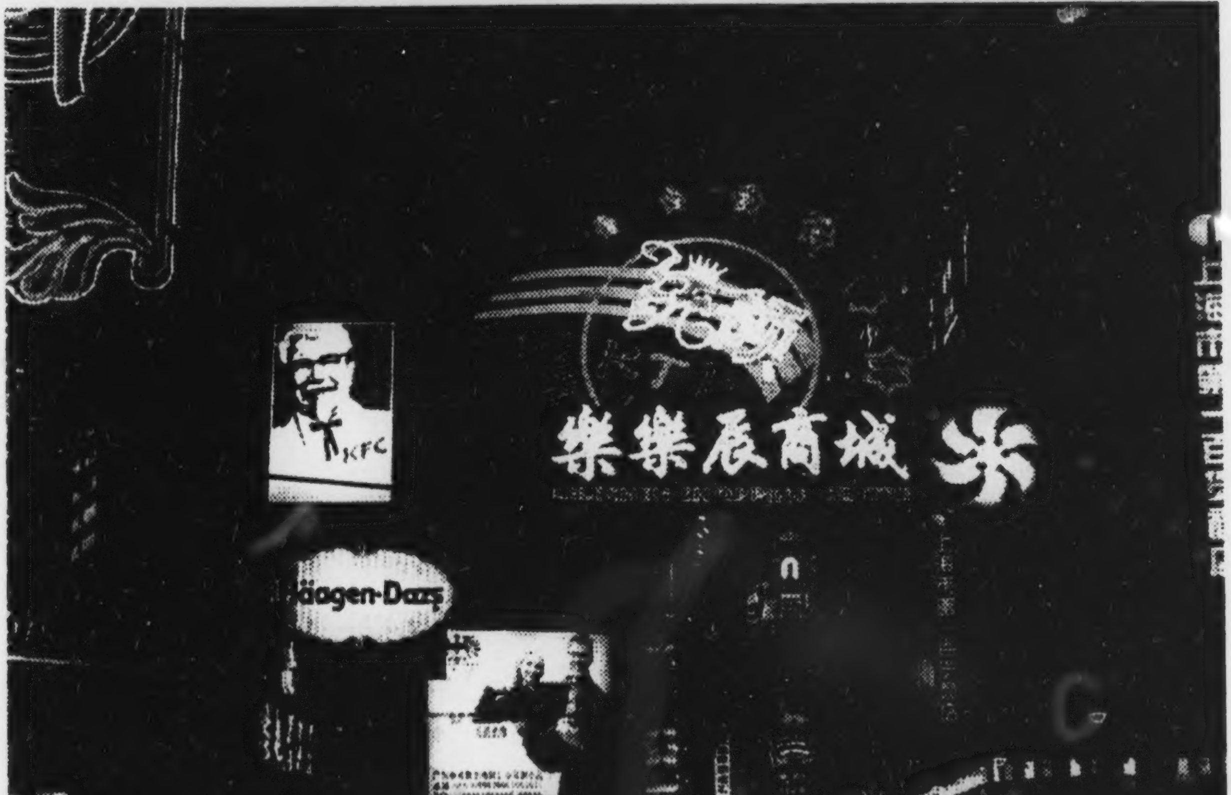

KFC
樂樂辰商城
Häagen-Dazs

FIGURE 10 (TOP)
FIGURE 11 [illegible]

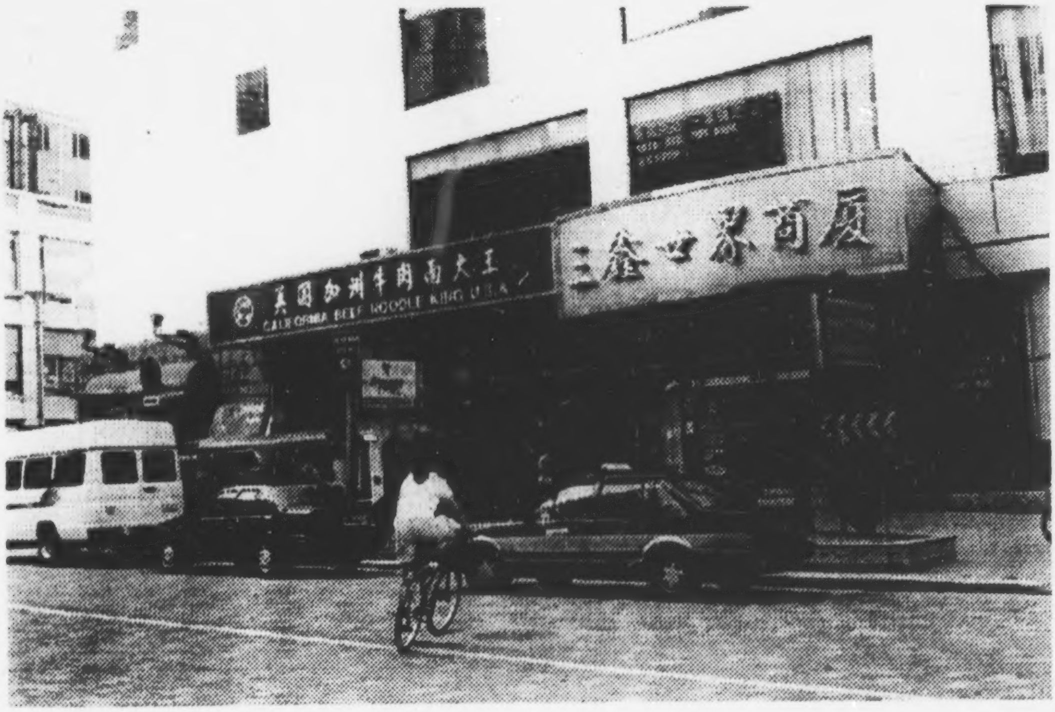

美国加州牛肉面大王
CALIFORNIA BEEF NOODLE KING U.S.A.
三鑫世界商厦

FIGURE 12

FIGURE 13

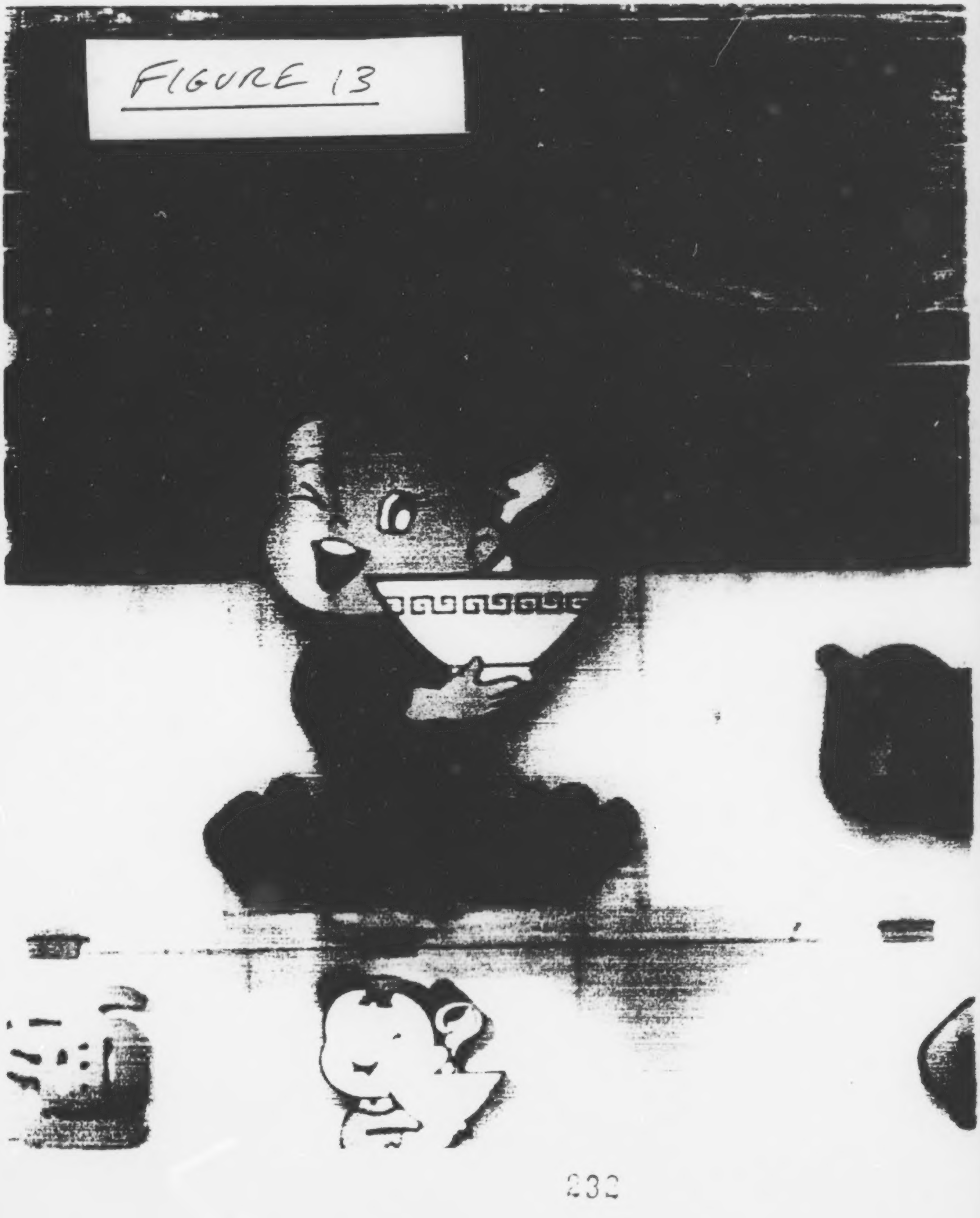


FIGURE 14

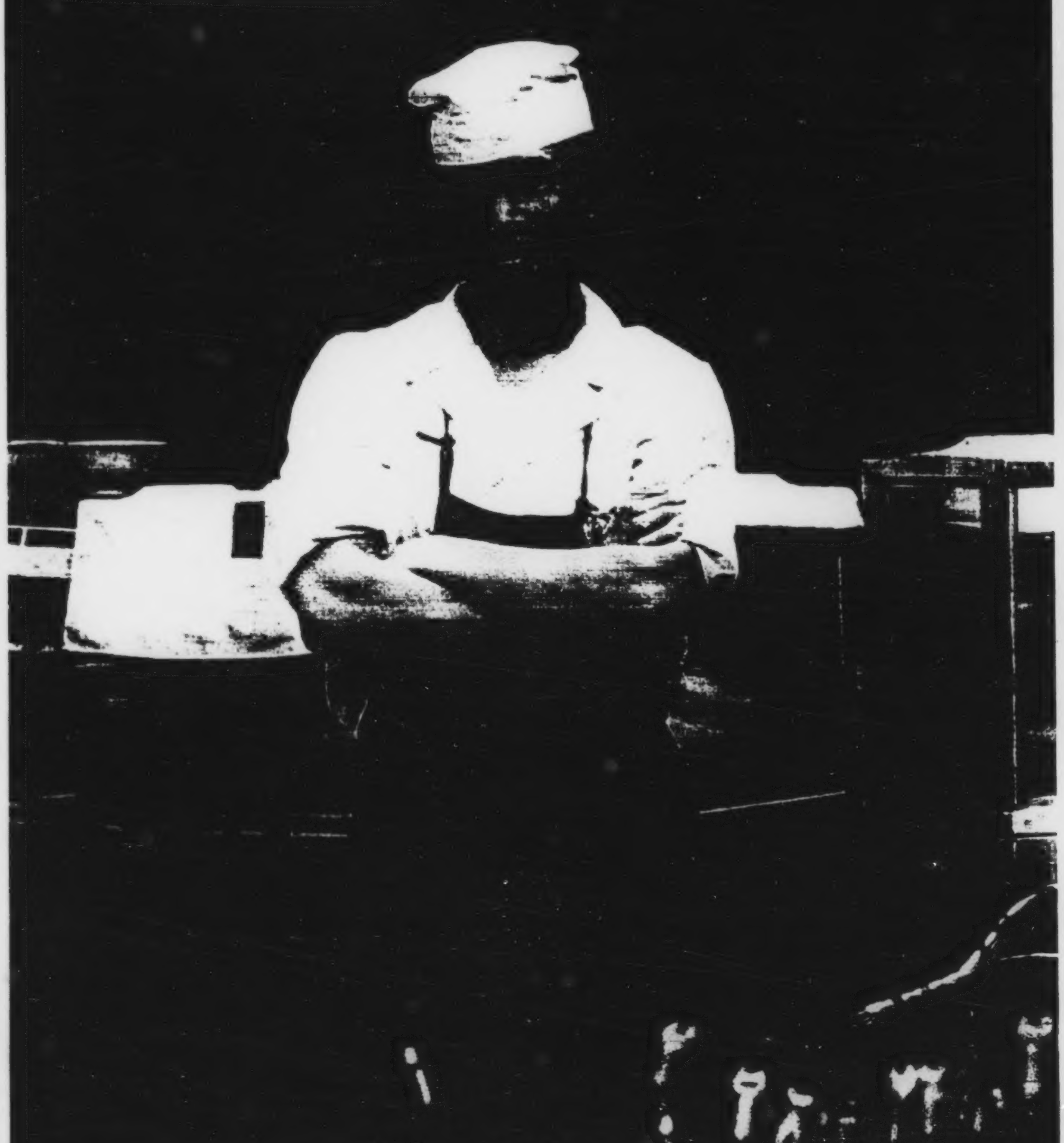
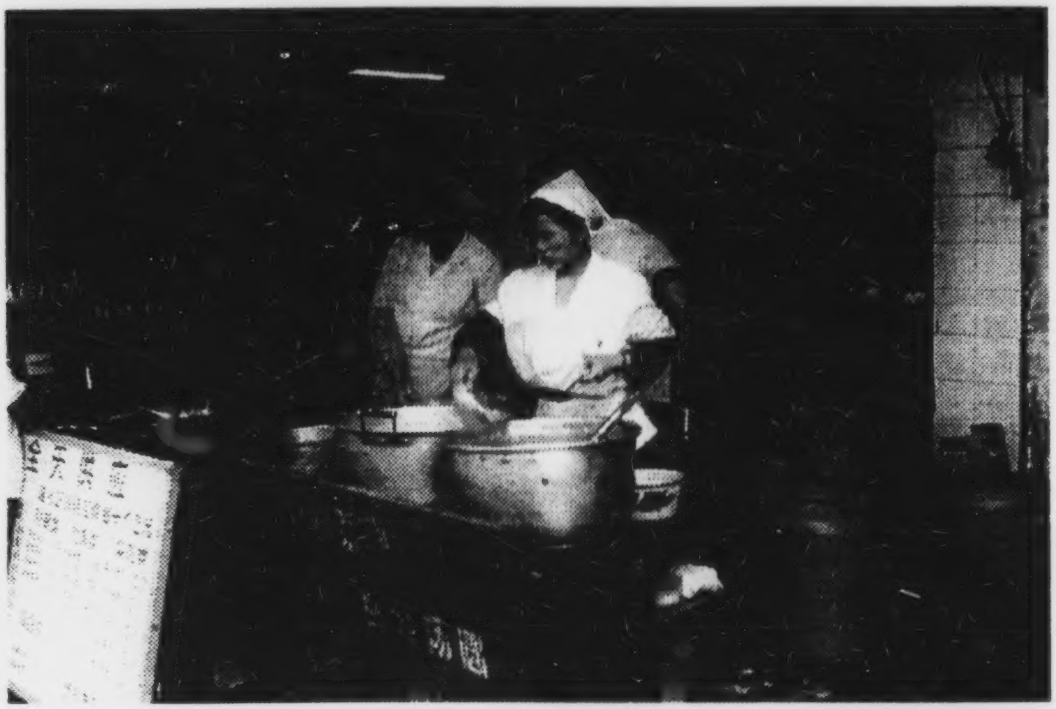


FIGURE 15 (TOP)
FIGURE 16 (BOTTOM)



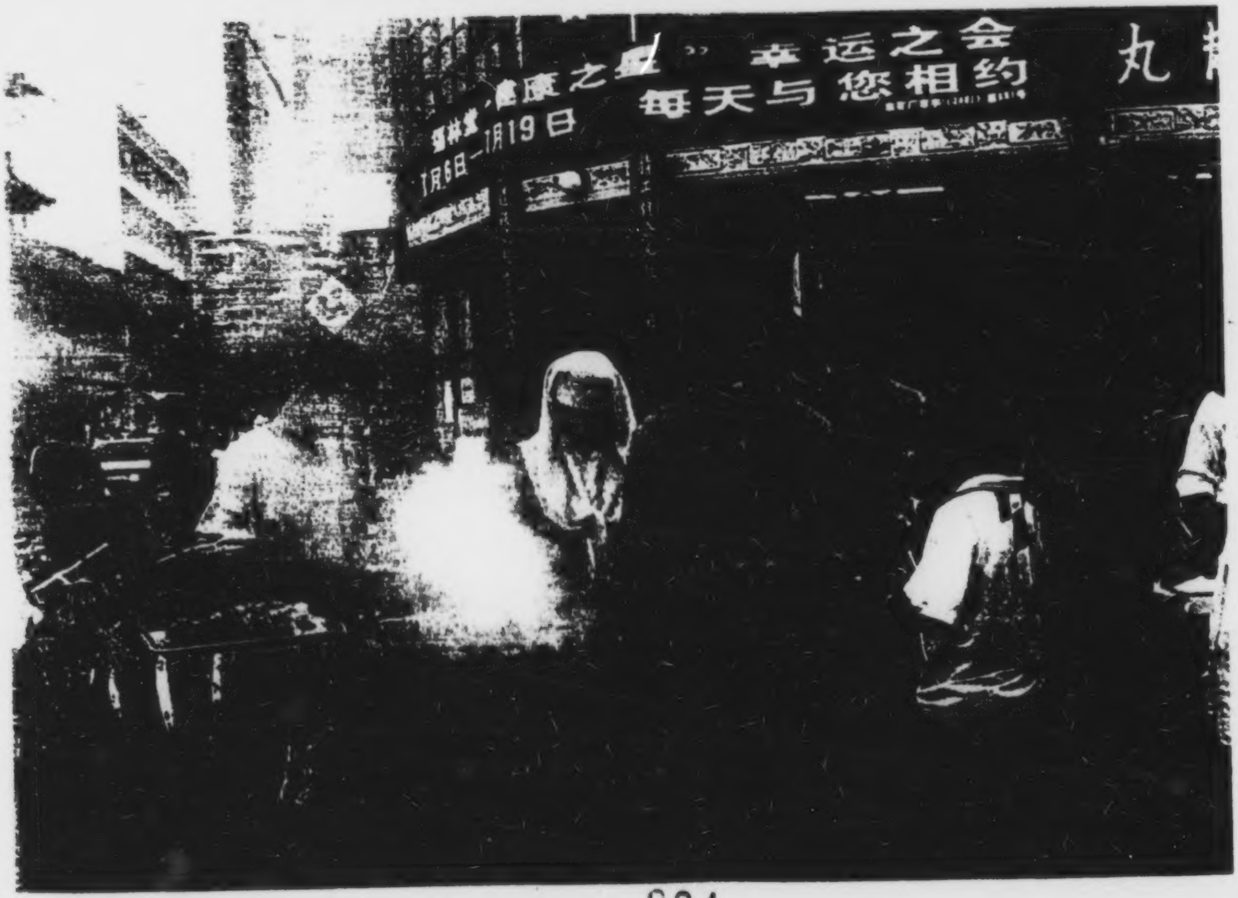

幸运之会
健康之星
每天与您相约
7月6日—7月19日
丸

FIGURE 17

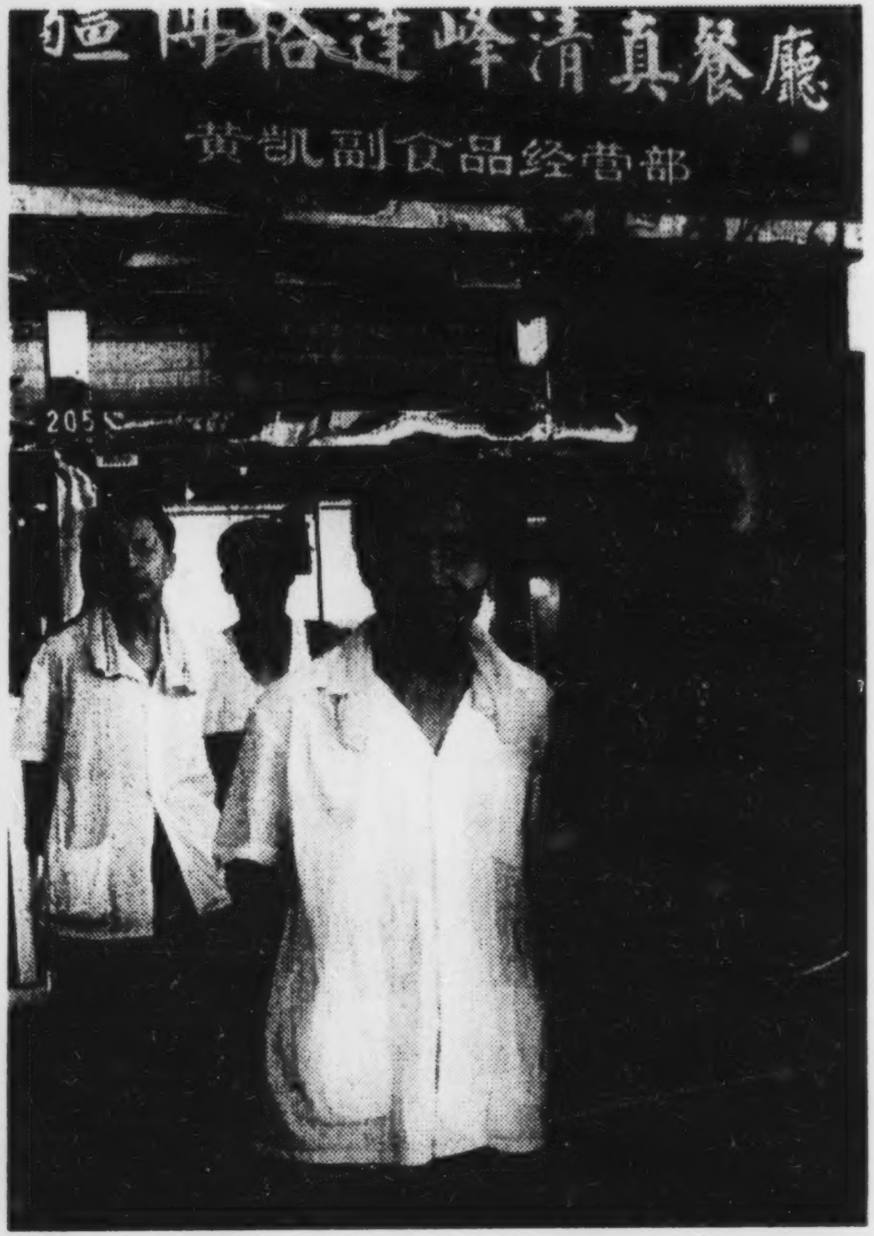
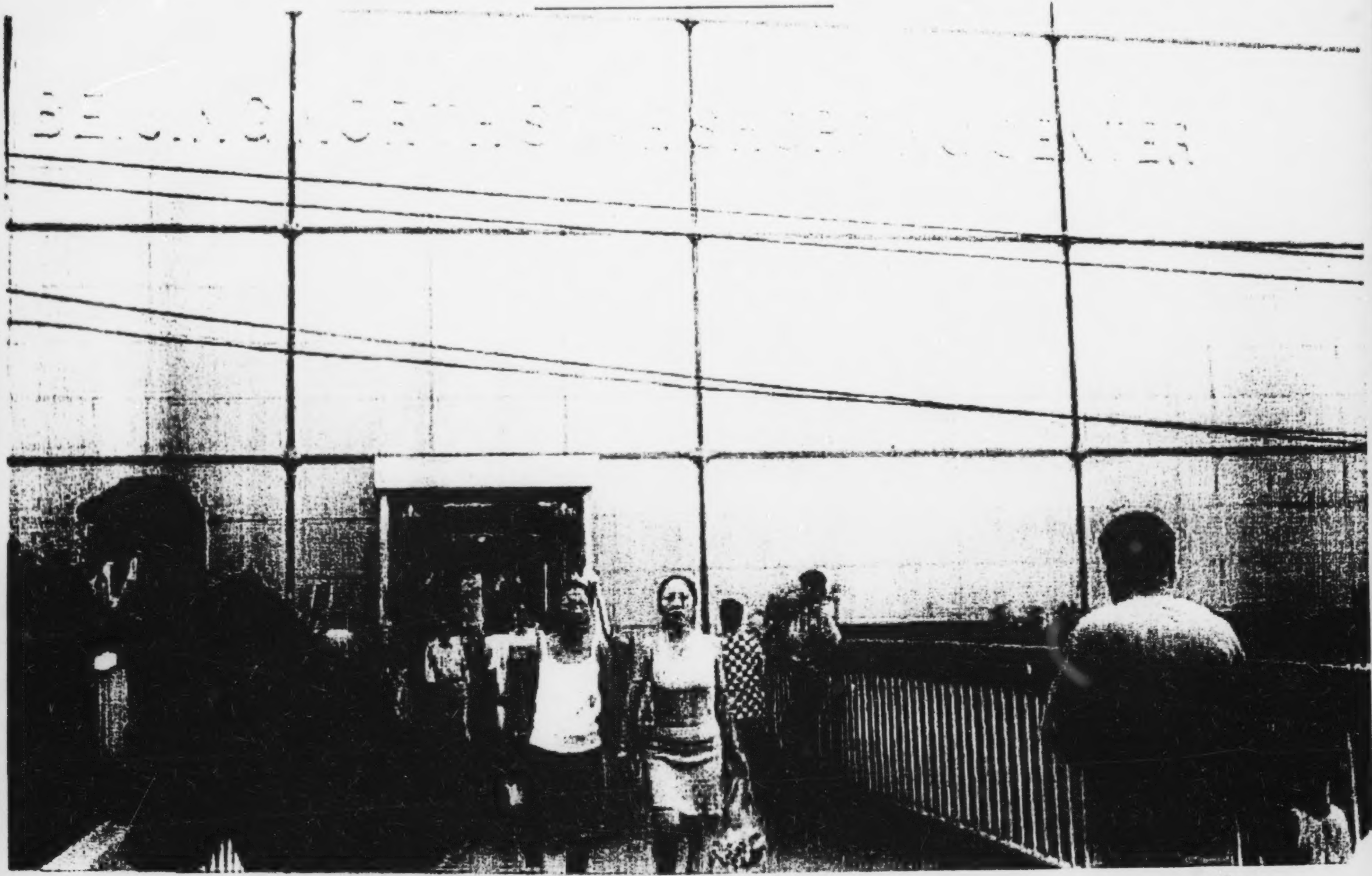

阿格達峰清真餐廳
黄凯副食品经营部
205

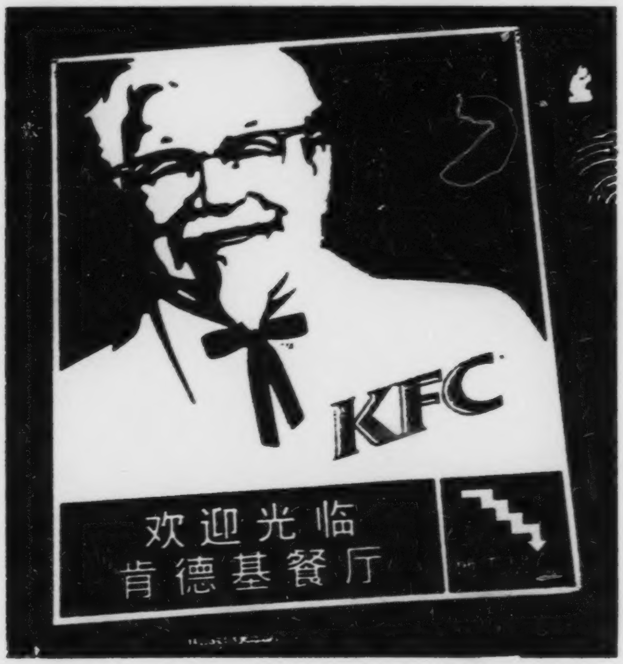
FIGURE 18



237

238

FIGURE 19


KFC
欢迎光临
肯德基餐厅

Integrating Media Into China Studies

Nancy Nemchik
Library Media Specialist
Kenmore Middle School
Prince George's County Public Schools
Landover, MD

Integrating Media Into China Studies

The following lessons have been designed to integrate media center studies into the social studies curriculum on China. They were designed for the students at middle school level, but can be adapted to elementary and high school classes with minor adjustments. They expand textbook learning with library resources including technology.

A Cultural Tour of China

Time Frame: 4 to 5 1-Hour Class Periods

Overview: Students in grade 7 Social Studies class will work cooperatively and collaboratively with their peers to produce a cultural tour guide brochure of China. Students will use search engines and strategies to locate information on the Internet and in library resources on one aspect of Chinese culture. They will use the Spotlight Brochure template in Microsoft Publisher 2000 to create a travel brochure for a tour highlighting these specialized cultural sites.

Standards:
Social Studies:

1. Social Studies Skills – Students will demonstrate an understanding of historical and current events in the context of Chinese history and in contemporary world geography.
    1.1. Interpret, evaluate and organize sources of information including pictures and maps.
2. History – Students will examine significant ideas, beliefs, and themes, organize patterns and events and analyze how individuals and society have changed in China.
    2.10. Analyze the cultural development of China.
3. Geography – Students will use geographic concepts and processes to examine the role of culture in the location and distribution of human activities.
    3.1.Construct a thematic map using map elements including symbols and scale.
4. Peoples of the Nations and the World –
    Students will understand the diversity and commonality of the people of the world through a multicultural and historical perspective.

4.1. Describe and compare the cultural characteristics of different groups of people.
4.2. Describe how individuals and groups have contributed to the development of cultures.

Writing:

1. Outcome: Students will demonstrate their ability to write to inform by developing and organizing facts to convey information.
   1.1. Write reports for an intended audience and purpose that conveys a clear and accurate perspective on the subject, and that supports the main ideas with facts, details, examples, and explanations.

Technology Correlations:

1. Work cooperatively and collaboratively with peers and others when using technology in the classroom.
2. Use age appropriate productivity tools to complete tasks and create products for problem solving, communication, and illustration of thoughts and ideas based on the scope and sequence.
3. Locate, collect, process, and evaluate data using research tools for problem solving, communication, and illustration of thoughts and ideas.

Objectives:

Students will be able to:

- Work cooperatively with peers to locate information about one aspect of Chinese culture
- Use the Spotlight brochure template in Microsoft Publisher 2000 to create a cultural tour brochure

Materials:

1. Travel brochures (from travel agency)
2. Library books related to China
3. Computers with Internet access and a printer and LCD projector or classroom size monitor
4. Microsoft Publisher 2000
5. 1 Disk per group with Spotlight brochure template
6. Paper

Activities:

1. Warm-up: Ask students to list as many of the 7 aspects of culture as they can remember from their study of culture. (Social organization, customs and traditions, language, arts and literature,

religion, forms of government, economic system). (Try using Inspiration to create this web as a group.) Hold for use later.

2. Ask students to describe any tours that their families have gone on for their vacations. Discuss how they learned about the tours and what made their family select that particular tour. Show examples of travel agency brochures describing tours and discuss the information contained in them.
3. Explain to students that they will work in a group to design a tour brochure relating to one aspect of Chinese culture. Have students refer to their warm-up list and discuss which of the things they listed would make a good specialty tour of China.
4. Divide students into small groups by interest or have them sign up to work on a particular tour topic. Some suggested focus areas are: poets, regional cooking, architecture, painting, calligraphy, opera, gardens, religion, etc. Distribute A Cultural Tour of China Assignment Sheet.
5. Take students to the library/computer lab and give each group a disk with the Spotlight Brochure template from Microsoft Publisher 2000 saved on it. Have each group use the Internet and library resources to locate at least three locations for tour stops on their topic, including pictures of attractions. Review with students how to use the "Save As" command to save their pictures on disk in JPEG or GIF format and work with any groups who need individual assistance. Suggested sites:
   http://www.chinapage.com/china.html
   http://www.chinavista.com/
   http://www.china-on-site.com/
   http://www.askasia.org/
   http://www.regenttour.com/
   http://www.chineseculture.about.com/
   http://www.fodors.com/
6. Once you have seen that students have found materials to include in their tour brochure and are ready to begin creating the brochure, bring the class together and demonstrate how to import their pictures and text into the template. Have students return to their groups and continue working.
7. At the beginning of one class session distribute A Cultural Tour of China Rubric and review with students the guidelines for evaluation.
8. If time permits, have students exchange a rough draft of their brochures with another group and suggest improvements.

Extensions and Variations

- Experiment with different fonts and graphics

- Locate hotels and restaurants in the cities they will visit and include that information in the brochure
- Add additional stops
- Add a section of travel tips
- Look for related festivals or events that would make taking the tour at a specific time of year advantageous and incorporate them into your itinerary
- Add a caption identifying each picture

Assessment:

Cultural Tour Brochure Rubric

Use this rubric to determine how you and your team will be evaluated on your project.

Task	1	2	3
Works cooperatively, sharing information and skills necessary to complete the assignment.	Little cooperation shown. Group members do not assume responsibilities.	Some cooperation shown, but members do not communicate information efficiently. One or two members do most of the work.	Good teamwork. Excellent communication with well-organized tasks. The entire team is actively involved during the entire process.
Effectively and efficiently uses the Internet and library resources for locating appropriate sources of information.	Uses very few resources, most of which are unrelated to the goals of the project. Team members are off task.	Several sources of information are used. Team members are focused and share responsibility to locate information.	Uses many types of resources.; Excellent choice of materials which provide information appropriate to the task.
Writes clearly, following the rules of Standard American English to	The descriptions of places and historical references on the tour are	The descriptions of attractions and historical references lack clarity and	The descriptions are written in clear and well-constructed paragraphs.

convey a clear and accurate perspective for the intended purpose.	difficult to understand. Sentences are incomplete and contain grammatical and spelling errors.	details. Writing is not too well organized and shows limited proofreading.	Information is presented in detailed descriptive language with few if any errors.
Organizes many sources of information into a clear presentation. Creates a well-organized, graphically rich publication that effectively integrates images and text.	Very little evidence of planning. Only some organization and sequencing of information to make an effective itinerary. Little or not relevant use of graphics, photos and map.	Uses sources of information effectively. Most of the descriptions and pictures are related and presented in a clear and logical manner. Graphics and text work together	Very creative use of information in a clear and logical manner with topic specific elements added. Graphics enhance text

A Cultural Tour of China

Choose one aspect of the culture of China, and create an itinerary for a week's tour specializing in cultural sites related to your topic. Work with your group to locate at least three destinations for your tour using Internet and library resources. Use the Microsoft Publisher brochure template to design a brochure describing your tour. The brochure should be colorful and informative with a narrative portion that describes the journey, and the sites you will visit. Include a picture for each tour stop. Locate and label on the map of China the cities you will be visiting.

Try these sites to get started:

http://www.chinapage.com/china.html
http://www.chinavista.com/
http://www.china-on-site.com/
http://www.askasia.org/
http://www.regenttour.com/
http://www.chineseculture.about.com/
http://www.fodors.com/

A Lesson from Confucius

Time: 4 to 5 1-Hour Class Periods

Overview: Students in grade 7 Social Studies class will read about Confucius and his teachings. Students will use search engines and strategies to locate information on the Internet and in library resources on the analects of Confucius. They will create a poster illustrating one of the proverbs of Confucius and present the poster to the class.

Standards:

Social Studies:

1. Students will demonstrate an understanding of historical and current events using chronological and spatial thinking develop historical interpretations, and frame questions that include collecting and evaluating information from primary and secondary sources.
2. Students will examine significant ideas, beliefs, and themes; organize patterns and events; and analyze how individuals and societies have changed over time in, the world.
3. Students will understand the diversity and commonality, human interdependence, and global cooperation of the people of the United States and the world through a multicultural and historical perspective.

Objectives:

Students will be able to:

1. Describe the five relationships of Confucianism
2. Locate at least one proverb or saying from Confucius using library resources
3. Illustrate one proverb from Confucius and explain the proverb and their poster in their own words

Technology Correlations:

1. Work cooperatively and collaboratively with peers and others when using technology in the classroom.
2. Locate, collect, process, and evaluate data using research tools for problem solving, communication, and illustration of thoughts and ideas.

Materials:

1. Library books related to China and Confucius
2. Computers with Internet access and a printer
3. Poster paper 11 by 18
4. Markers, crayons, colored pencils

Activities.

1. Assign students to read a short biography of Confucius. This may be from their textbook, an encyclopedia or Internet site. The following sites contain biographical information appropriate for this activity:

   http://www.confucius.org/ebio.htm
   http://www.crystalinks.com/confucius.html

2. After students have completed the reading, discuss with students the five relationships he believed govern society. Ask students to compare Confucian ideas on these relationships with ideas they have about how people should live. Discuss how some of the teachings of Confucius are similar to other religions. Discuss one or more of the Confucian proverbs as a class, helping students to restate it in their own words. For example, "One who refuses to think about future problems will soon have them falling about his ears." Can be translated into "Plan ahead." Allow students to brainstorm ways to illustrate this proverb.
3. Take students to the media center/computer lab and allow them to search for the teachings of Confucius. Students may work alone or in small groups to locate one proverb from the teachings and design a poster illustrating it. The following books contain information for this activity:

   Confucius. The Analects. Ware, England: Wordsworth Editions, Ltd, 1996.
   Hoobler, Thomas. Confucianism (World Religions). New York, NY: Facts on File, 1993.

   Posters should include the proverb written in English and an illustration appropriate to it.

4. Have each group present their poster to the class and explain what they think the proverb means.

Assessment:

Confucian Poster Rubric

Use this rubric to determine how you and your team will be evaluated on your project.

Task	1	2	3
Works	Little	Some	Good

cooperatively, sharing information and skills necessary to complete the assignment.	cooperation shown. Group members do not assume responsibilities.	cooperation shown, but members do not communicate information efficiently. One or two members do most of the work.	teamwork. Excellent communication with well-organized tasks. The entire team is actively involved during the entire process.
Effectively and efficiently uses the Internet and library resources for locating appropriate sources of information.	Uses very few resources, most of which are unrelated to the goals of the project. Team members are off task.	Several sources of information are used. Team members are focused and share responsibility to locate information.	Uses many types of resources.; Excellent choice of materials which provide information appropriate to the task.
Graphics used are related to the proverb and make it easier to understand. Several graphics reflect creativity in their creation and/or display. Images and text are integrated.	Graphics do not relate to the proverb.	Graphics do not enhance understanding of the proverb. Graphics are student made but are based on the designs or ideas of others.	Graphics used relate to the proverb and make it easier to understand. Some creativity is shown.
The poster includes all required elements as well as additional information. It is attractively designed and neat.	More than one requirement is not included. It is messy or poorly designed, not attractive.	All but one of the required elements is included on the poster. It is acceptably attractive though it may be a bit messy	The poster includes all required elements. It is attractive and neat
Delivers a prepared, rehearsed	Speech is unclear and does not	Speech shows no evidence of preparation or	Delivers a prepared speech

speech explaining the proverb and the accompanying illustration.	explain the proverb or illustration.	rehearsal, but adequately explains the proverb and illustration.	explaining the proverb and its accompanying illustration.

Extensions and Variations

1. Ask students to find the proverb in Chinese on the Internet and to add the Chinese characters to their poster.
2. Have students write a story whose moral is the proverb.
3. Have students locate similar teachings from another religion or philosophy.

A Thematic Map of China

Time: 4 to 5 1-Hour Class Periods

Overview: Students in grade 7 Social Studies class will work cooperatively and collaboratively with their peers to produce a bulletin board display of a thematic map of China. Students will use search engines and strategies to locate information on the Internet and in library resources on one map of China. They will locate one thematic map of China, then use Internet and library resources to locate pictures to illustrate this map. Map, pictures, and lettering will be combined to create a bulletin board display in the classroom.

Standards:

Social Studies:

1. Social Studies Skills – Students will demonstrate an understanding of historical and current events in the context of Chinese history and in contemporary world geography.
   1.1. Interpret, evaluate and organize sources of information including pictures and maps.
2. Geography – Students will use geographic concepts and processes to examine the role of culture in the location and distribution of human activities.
   2.1. Construct a thematic map using map elements including symbols and scale.

Technology Correlations:

1. Work cooperatively and collaboratively with peers and others when using technology in the classroom.
2. Locate, collect, process, and evaluate data using research tools for problem solving, communication, and illustration of thoughts and ideas.

Objectives:

Students will be able to:

1. Work cooperatively with peers to locate one thematic map of China.
2. Copy that map information and map key onto a given outline map of China
3. Locate pictures to illustrate the map and arrange the map and pictures attractively on a classroom bulletin board.

Materials:

1. Library books related to China
2. Computers with Internet access and a printer (preferably color)

3. Paper
4. Construction paper to use to back pictures and for title
5. Markers, colored pencils, crayons
6. Outline map of China at least 8 ½ by 11.
7. Yarn or string to link map and pictures

Activities:

1. Warm-up: Ask students to list as many different types of maps as they can think of. If students cannot think of many, allow them to look through their social studies textbook for ideas. Call on students for answers, compiling a list of different thematic map types. Suggestions: Natural vegetation, climate regions, land use, natural resources, etc.

2. Explain to students that they will work in a group to design a bulletin board display featuring one thematic map of China. Have students refer to their warm-up list and decide which of the things they listed would make an interesting bulletin board of China.

3. Divide students into small groups by interest or have them sign up to work on a particular map topic. Distribute a blank outline map of China to each group.

4. Take students to the library/computer lab. Have each group use the Internet and library resources to locate a map of China on their topic and copy the information onto their outline map. Students should color the map and create the key.

5. Have students use library books and the Internet to locate 8 pictures of areas of China relating to their theme. For example, students working on the Natural Vegetation map will search for pictures of tropical rain forest, temperate grassland, desert scrub, etc. Print the pictures, and if no color printer is available, have students color the pictures.

6. Once all pictures have been gathered, return to the classroom and prepare pictures and maps for mounting. Have students create a title for their bulletin board, mount pictures and maps and link the pictures to the correct map areas with string or yarn.

Assessment:

Thematic Map Bulletin Board Rubric

Use this rubric to determine how you and your team will be evaluated on your project.

Task	1	2	3
Works cooperatively, sharing information and skills necessary to complete the assignment.	Little cooperation shown. Group members do not assume responsibilities.	Some cooperation shown, but members do not communicate information efficiently. One or two members do most of the work.	Good teamwork. Excellent communication with well-organized tasks. The entire team is actively involved during the entire process.
Effectively and efficiently uses the Internet and library resources for locating appropriate sources of information.	Uses very few resources, most of which are unrelated to the goals of the project. Team members are off task.	Several sources of information are used. Team members are focused and share responsibility to locate information.	Uses many types of resources.; Excellent choice of materials which provide information appropriate to the task.
Includes all required elements on the bulletin board display.	Several required elements are missing.	Includes less than 8 pictures along with the map and title.	Includes eight or more different but related pictures along with the linked map and title..
Organizes many sources of information into a clear presentation. Creates a well-organized, graphically rich display that	Very little evidence of planning. Only some organization and sequencing of information to make an effective	Uses sources of information effectively. Most of the descriptions and pictures are related and presented in a clear and	Very creative use of information in a clear and logical manner with topic specific elements added. Items are neatly

integrates images and text.	bulletin board. Little or not relevant use of graphics, photos and map.	logical manner. Graphics and text work together	and attractively arranged.

Extensions and Variations

1. Have students present and explain their bulletin board to the class.
2. Ask students to include a caption description for each picture.
3. Instead of a bulletin board display, students can use Inspiration software to create a diagram with the same information.
4. Have students use Power Point to create a presentation of the map to share with the class.

Library Resources on China

Beshore, George. *Science in Ancient China, Rev. ed.* New York, NY: Franklin Watts, 1998.

Carter, Alden R. *China Past, China Future*. New York, NY: Franklin Watts, 1994.

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Erricker, Clive. *Buddhist Festivals.*Chicago, IL: Heinemann Library, 1997.

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Ginsburg, Mirra. *The Chinese Mirror*. New York, NY: Voyager Books, 1988.

Graves, Charles P. *Marco Polo*. Philadelphia, PA: Chelsea Juniors, 1991.

Gross, Ruth Belov. *A Book About Pandas*. New York, NY: Scholastic, 1980.

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Heinrichs, Ann. *China*. New York, NY: Children's Press, 1997.

Higginbottom, Trevor. *China*. Chicago, IL: Heinemann Library, 1999,

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Chinese Trade Show

Suzanne Otto
Johnson Creek School District
Johnson Creek, WI

Chinese Trade Show

Make your own product! Sell it for profit! Enter the game of work and business!

In this project you will be creating a product for market. Your product will be consistent with the PERSIA of the area. We will have a trade show in which we will take turns being a buyer and a seller. The person who makes the most profit wins the game. Let me explain…

Days 1 through 4

You will pick, out of a hat, a Chinese province. Then you will begin finding information about China and the province. We will be using a variety of sources: library materials, the Internet, my books, artifacts, music, newspapers, pictures, and notes, and your texts. You will read information that tells you about the "PERSIA" of the area. You may share all the information you find with your classmates, but you do not have to. They may find it useful, and you might benefit from others' information as well. You will use the PERSIA organizer that comes with this packet to organize your information. This step is essential. If you are not thorough in this step, people will be less likely to buy your product and your chances of earning enough money to eat and live will be decreased. We will complete one topic per day in class, the other two you will complete for homework.

Day 5

Your PERSIA sheet is due on Day 5. You will be sharing your information with your classmates. The purpose is to become familiar with the other areas of the country and to compare your work to others'. We will be creating a graphic map with the information in class.

Days 6 through 10

You will be creating a product from your area. Each product must fulfill at least four of the criteria in the rubric. You will need to use both class time and work at home. You will also mint money, distribute it, and become familiar with the exchange rate. We will discuss the unwritten rules for bargaining then you will set a price for your product. On the day of the trade show, the class will split in half. One half of you will be the buyers while the others are the sellers. Then we will switch. Buy wisely. The person who ends up with the greatest amount of money will be the winner.

Political
Economic
Religious
Social
Intellectual
Artistic

Name__________________

Hour__________________

Directions: While reading about your province, describe its "PERSIA" systems. You may complete this worksheet in two ways: 1: Answer the asterisked (*) question in each topic and write a paragraph. If you choose option 1, use a separate piece of paper. Or 2: Answer each question with a short answer on this sheet. These are sample questions, if you have one of your own questions, once approved by me, you'll be able to get extra points. You may need to expand your scope from province to country, that is perfectly acceptable.

P (Political)

Who runs the government?

What are they in charge of?

When did the system come into place?

*How do people participate in the government?

E (Economic)

Who controls or makes the rules for the economy?

What are those rules?

What do people produce?

*How does the geography affect what is produced?

R (Religion)

Who are or were the religious leaders?

What did he or she teach?

Where did the religion begin?

When did it begin?

*How are people expected to act?

S (Social)

Who makes up the social classes?

What are some values they share?

*What are some traditions?

How are their families similar or different from ours?

I (Intellectual)

Who goes to school?

What subjects do students study?

What is the literacy rate?

*How much freedom of thought or speech is there?

A (Artistic)

Who are some famous artists, writers, or scientists?

**What are some famous innovations, artifacts, inventions, or ideas? Describe them.

When were they made or thought of?

How do they reflect the times or the people?

** Take a lot of time with this question; it may give you ideas of what you can create.

Product Rubric

One way to create a product is to use one topic of your PERSIA worksheet to come up with an idea. Then you can add components as you read the rubric. Another way is to think of a product you currently use, then adapt it to your region. Yet another way is to think of something people could use, then add detail. Any path you choose is perfectly acceptable. Your object is to cover at least four of the categories. You will highlight the categories you choose, and hand in the rubric along with your product.

Category	D C-	C B+	A- A+
Usefulness	Product might be used by buyer.	Product probably will be used by buyer once a week.	Product would be used daily by buyer.
PERSIA (political)	Product is not political.	Product reflects the political climate.	Product makes a clear political statement.
PERSIA (economic)	Price is reasonable.	Product reflects the geography of the area. Price is reasonable.	Product is regional as well as environmentally safe. Price is reasonable.
PERSIA (religious)	Product is not religious.	Product reflects the religious nature of the area.	Product reflects the religious beliefs or acts of the people.
PERSIA (social) x 2	Product has some historical connection.	Product has historical and social significance.	Product is traditional and esteemed by the buyer because of the values it represents.
PERSIA (intellectual)	Product is common.	Product is a combination of old and new.	Product is innovative.
PERSIA (artistic)	Attempt was made to make product attractive.	Product has appealing color and texture.	Product has appealing color, texture, and symmetry or asymmetry.
Other			

Chinese province maps

- Anhui Province Map
- Beijing Province Map
- Beijing Province Map (Topographic)
- Chongqing Province Map
- Fujian Province Map
- Gansu Province Map
- Guangdong Province Map
- Guangxi Zhuang Province Map
- Guizhou Province Map
- Hainan Province Map
- Hebei Province Map
- Heilongjiang Province Map
- Henan Province Map
- Hunan Province Map
- Hubei Province Map
- Inner Mongolia Province Map
- Jiangsu Province Map
- Jiangxi Province Map
- Jilin Province Map
- Liaoning Province Map
- Ningxia Hui Province Map
- Qinghai Province Map
- Shaanxi Province Map
- Shandong Province Map
- Shanghai Province Map
- Shanxi Province Map
- Sichuan Province Map
- Tianjin Province Map
- Xinjiang Uygur Province Map
- Xisang Province (Tibet) Map
- Yunnan Province Map
- Zhejiang Province Map

Here are some useful websites:

http://hometown.aol.com/TeacherNet/AncientChina.html

http://www.maps-of-china.com/

http://www.chinapage.com/map.html

http://geography.about.com

www.marcopolo.worldcom

www.nationalgeographic.com

Dancing with the Dragon:
Exploring 20th Century China through Adeline Yen Mah's memoir *Falling Leaves*

by Valerie A. Person
English/language arts 9-12
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January 2002

Essential Questions

1. How did Adeline Yen Mah's childhood in China influence her adult life in America?
2. How did Adeline's Chinese cultural values contrast and compare to her American cultural values?
3. Who were Adeline's role models and what effect did they have on her life?
4. How did Adeline's status as a Chinese female stepchild impact her life's experiences in China, England, and America?
5. What value has Adeline placed on family relationships?

Background Notes:

Although designed with high school sophomores in mind, this unit is adaptable to any English/language arts class in high school. After some introductory launch activities to this unit, students will begin their study of 20th century China using the vehicle of Adeline Yen Mah's *Falling Leaves* as the foundation. This biography provides a great framework or context for many perfect teachable opportunities to bring in Chinese cultural, historical, and geographical informational tidbits and artifacts including the Cultural Revolution, traditional Chinese medicine, Confucian values of filial piety, foot-binding tradition, Chinese characters, the Forbidden City, Chinese dynasties, the Opium Wars, symbols of the dragon and the phoenix, etc. I share specific artifacts I was able to obtain while visiting China. I show photographs of many of the actual sites mentioned in the book and share stories of how things are currently as compared to the date the place is discussed in the memoir. This differentiated unit addresses Howard Gardner's multiple intelligences and learning style theory. Depending on the level of the class and the pace, I estimate this unit to take approximately four weeks of 90-minute classes on a traditional 4 x 4 block schedule.

North Carolina Standard Course of Study

Students in English II read, discuss, and write about both classical and contemporary world literature (excluding British and American authors) through which students will identify cultural significance. They will examine pieces of world literature in a cultural context to appreciate the diversity and complexity of world issues and to connect global ideas to their own experiences. Students will continue to explore language for expressive, explanatory, critical, argumentative and literary purposes, although emphasis will be placed on **explanatory** contexts. In addition to literature study, students will:

- Examine non-literary texts related to cultural studies.
- Research material to use primarily in clarifying their own explanatory responses to situations and literary-based issues.
- Critically interpret and evaluate experiences, literature, language, and ideas.
- Use standard grammatical conventions and select features of language appropriate to purpose, audience, and context of the work.

Competency Goals

1. The learner will react to and reflect upon print and non-print text and personal experiences by examining situations from both subjective and objective perspectives.
2. The learner will evaluate problems, examine cause/effect relationships, and answer research questions to inform an audience.
3. The learner will critically interpret and evaluate experiences, literature, language, and ideas.
4. The learner will demonstrate understanding of selected world literature through interpretation and analysis.

Objectives

- Recognize aspects of and appreciate the rich heritage of Chinese culture and its influence on Adeline Yen Mah's life
- Examine the traditional role and value of education in Chinese families
- Define filial piety and identify its influence on Chinese families
- Assess various roles of women in Chinese culture during the first half of the 20th century
- Personalize China by focusing on one woman's life story

Materials

copy of Adeline Yen Mah's *Falling Leaves*
(published by Broadway Books, ISBN# 0-7679-0357-9)
copy of Adeline Yen Mah's book of essays *Watching the Tree*
(published by Broadway Books, ISBN # 0-7679-0410-9)
map of Shanghai
traditional Chinese music

Launch Activities

1. Play traditional Chinese music as students are entering and leaving the classroom to create interest and help set the stage for this unit
2. Have students fill out a K-W-L chart on China
3. Show students a PowerPoint presentation of photos taken from Fulbright-Hays trip to China in summer of 2001
4. Read the essay "Watching the Tree to Catch a Hare" from Adeline Yen Mah's book *Watching the Tree*. Discuss important issues in the essay as an overview of the tradition and transformation in China.
5. Look over the chapter titles of *Falling Leaves*, and journal/predict/discuss what these Chinese idiomatic expressions reveal about the story
6. Read the prologue of this biography together

Vocabulary

This book contains a multitude of advanced vocabulary that can be broken up into weekly lessons. Although the teacher will provide a word list of some, students will also add their own words they find as they read to the list.

indentured - adj. - bound to work for someone
obsequious - adj. - subservient
minuscule - adj. - very tiny
festooned - verb - to decorate
nonplussed - adj. - puzzled, perplexed
acumen - noun - sharpness
frugally - adv. - modestly, cheaply
disdained - verb - to treat with scorn
beguile - verb - to seduce, to draw in and deceive
nebulous - adj. - cloudy
coercion - noun - force
gauche - adj. - not tactful, crude
demurred - verb - to hesitate or take exception, to delay
tacitly - adv. - in an implied manner
austerity - noun - coldness, state of being stern in manner or appearance
ostensibly - adv. - apparent to view
ingratiating - adj. - pleasing, flattering
uncowed - adj. - unintimidated
superfluous - adj. - unnecessary, extra, wasteful
machinations - noun - scheming or crafty actions or designs usually with evil purpose
bevy - noun - large group or collection
blanched - adj. - lightened or bleached
ensconcing - adj. - sheltering or concealing
puerile - adj. - childish, juvenile, silly
fulmination - noun - curse, vulgarity, verbal explosion
forlornly - adv. - sadly
astutely - adv. sharply, insightfully
turgid - adj. - swollen, pompous, bombastic

Students are to select ten other words as they are reading that they do not know. They should write down the word, the part of speech as it is functioning in the sentence, the sentence it is found in, the page number, and the definition of the word in the context of which it is being used. They should turn these in for a quiz grade.

Chapter Discussion Questions

1. What was Grand Aunt's adolescence and teen years like? Explain her unusual role and achievements, and contrast this with the more traditional roles of Chinese women. Why do you think Mah begins her memoir with the description of her Grand Aunt's role?

2. What advice was given to Adeline's Grandmother on the eve of her wedding? What does this reveal about Chinese cultural values regarding women during this time period?

3. Was the marriage between Adeline's Ye Ye and her grandmother a good one? Support your answer with details from the story.

4. Explain Adeline's father's education to the world of business. How did her father gain the nickname of "Miracle Boy?"

5. How did Adeline's parents meet and marry? Why did the father prefer to marry a girl from Shanghai?

6. Describe Shanghai during the 1920's.

7. What happened to Adeline's mother? Could this have been prevented?

8. Describe Jeanne Prosperi. What is meant by the expression, "to Father, even Jeanne's farts were fragrant? What literary technique is the author using? What tone does this statement reveal?

9. Describe what Adeline's childhood was like after her father married her Niang. How was Adeline able to cope with this? Who did she turn to for support and cajoling?

10. How did Niang manipulate the children? Why do you think she was the type of mother she was?

11. Relay the incident with PLT (Precious Little Thing).

12. What two incidents happened to Adeline in regards to her friends? What does this reveal?

13. How was Ye Ye treated by his son and Niang? Describe.

14. What was going on in China at the time Adeline was taken to Tianjin in 1948?

15. Describe life for Adeline at the Catholic boarding school in Tianjin.

16. What kind of student was Adeline? What was her motivation for being this kind of student?

17. Why did Adeline's parents relocate from Shanghai to Hong Kong? What led to Adeline' s reunion with them?

18. What did the eggs symbolize at Sacred Heart Convent School and Orphanage? What does Adeline means when she says, "I remained eggless throughout my tenure at Sacred Heart,"?

19. What kind of contest did Adeline enter and win?

20. What happened to Adeline's sister Lydia? What happened to her stepbrother Franklin?

21. Why did Adeline's father grant permission for her to study in England along with her other brothers?

22. Describe life for Adeline in England. What attitudes toward Chinese students were prevalent during this time?

23. How was the English language used to discriminate toward the Chinese?

24. Who was Karl, and what was Adeline's relationship with him like?

25. Describe Hong Kong once Adeline returned there after England.
Why didn't Adeline take the wonderful job offer? Did she make the right decision? Why?

26. How was Adeline able to go to America?

27. Describe the attitudes Chinese had toward Chinese Americans.

28. Who is Martin, and why was Adeline attracted to him? What happens after they get married?

29. Describe the relationship between Niang and Adeline once Adeline becomes successful in America. Do you think Adeline truly forgave Niang and reconciled with her?

30. Did Adeline's father love her? Support your answer with details from the story.

31. Should Adeline have continued her whole life to be respectful of her father and his wishes in spite of how he mistreated her? What role did traditional Chinese cultural values play in this relationship?

32. What lessons can be learned from Adeline Yen Mah's life?

33. How would you describe the overall tone of this book? How does she feel about her childhood in China?

34. What role did education play in Adeline's life? What opportunities did education provide for Adeline?

35. What is the significance of the story Aunt Baba tells Adeline of the "The Incurable Wound?"

Reading Activities

1. Walk-a-Quote: Post the following quotes on large tablet sheets, and hang around the room. Students must walk around the room and write a brief response to the quote on each large tablet sheet. Quotes to use:

"As I listened, my former resolutions disintegrated. All I knew was that I wished above all else to please my father. Oh, so very much! To gain his acceptance. To be loved. To have him say to me, just once in my life, 'Well done, Adeline! We're proud of you!'." (p. 145)

"He became convinced that prejudice was inherent in human nature and was present in every society, including his own home." (p. 153)

"You must arrange things so that you have control over your own money. Trust no one. People change and their feelings change also." (p.175)

"We are all victims of history." (p. 224)

"Life had come full circle. Falling leaves return to their roots. I felt a wave of repose, a peaceful serenity."

2. Jigsaw Research Projects - In small groups, students will spend one class in the library/media center researching one of the assigned topics. Each person in that group must become an "expert" on that topic. The small groups then are reconfigured so that each new group has at least one "expert" from each of the original groups. The "expert" then shares with his or her new group the information he or she has researched and gleaned on his or her particular topic. Topics include: Cultural Revolution, Filial Piety and Confucian values, Daoism, Hong Kong's history from the Opium Wars on, traditional Chinese medicine, and Chinese cooking. Every student has gotten the information on all the topics without the teacher giving whole-class lectures.

3. Character Activity - After students have a brief introduction to Chinese character writing, have students pick one of the chapter titles. Going outside and using buckets of water and large paintbrushes, have students practice writing the chapter title on the sidewalk. Once they have done this some, you can then have a discussion about the "art" and "discipline" behind Chinese character writing.

4. Assign small groups a particular scene or incident from the book. Each group has a different scene. The small groups discuss what theme or message is being communicated through that particular scene, and write this information on a transparency. Each group shares the transparency with the class, so the class gets to examine themes in the book as revealed through different incidents.

5. Paideia or Socratic Seminar - Using the format for seminars, students discuss the biography at the end. Although students generate some of the questions for discussion, here are some backup questions or ones to include in the seminar:

How would you describe Adeline Yen Mah (her qualities, her personality)? What did she base her self-esteem on?
How did the relationships between Adeline and her brothers and sisters change as they grew older?
How does James betray Adeline? Why is this particularly significant?
Why is it so important to Adeline to be included in her father and Niang's inheritance?
Is she just wanting the money or does it signify something else?
What would your advice to Adeline be about how she should regard her family now that she is older and many of them are gone? Why?
Do you think Adeline's life would have been different had her biological mother not died?
How so?
From reading this memoir, what have you learned about the value Chinese place on families?
How does this compare to Americans' values of family?

6. Mural - Students plan and paint a class literary mural based on Mah's biography. A long piece of white bulletin board paper is used, and basic water-based tempura paints. Students may be able to use their own paintbrushes or the art teacher may donate some. Students plan and paint the mural in one 90-minute class period. They decide on one unifying image or symbol to put in the middle of the mural to bring coherence to it. The rules are that every student has to contribute something to the mural, and no white space can be left. Students paint symbols, scenes, significant quotes, etc on the novel to represent the plot of the book. They must also include the title of the memoir as well as the author. One note: I do not have students draw first before painting as this indeed draws out the process and can be too time-consuming. The idea is to work together to accomplish this literary mural within the framework of a set amount of time. It's important for the teacher not to go in with a preconceived idea of what the mural should look like; it just evolves over the 90 minutes, and it works best if the design comes from

the students. Students can sit around all sides of the mural as there is no one right side up. This activity also compels students to revisit various parts of the text and serves as an excellent assessment tool to see what students understand and remember from the book. At the completion of the mural, I have students journal a response to some of the things put on the mural.

Writing Assignments

1. Students will keep a response journal as they read the book. A list of general questions is provided as a guide to the response journal. Another specific journal idea is to have them journal to the titles of the chapters, Chinese idiomatic expressions. They should have 7 to 10 journal entries by the end of the book. Class time is provided for the students to share journal entries with a partner and respond to a partner's entry.

2. Often times in biographies and memoirs, a person escapes emotional, spiritual or physical defeat. Using one of the people mentioned in Adeline Yen Mah's *Falling Leaves*, write an essay about someone who escapes defeat. Explain what kind of defeat the person is facing, how the person escapes defeat, and the overall effect of the escape on the work.

3. Compose a found-language poem on one of the people Adeline describes.

4. Using friendly letter format, write a full-length letter to the author describing your reaction and response to her life's story. You may want to include questions you have for her as a result of reading her biography.

Novel Projects

Working individually or in small groups, students will choose one of the following options for a project. Assessment is based on rubrics.

1. Prepare a children's book version of Adeline Yen Mah's *Falling Leaves.*

2. Prepare a PowerPoint presentation of key scenes, significant quotes and important themes of the biography.

3. Perform a dramatic interpretation of one of the scenes in the book. This may be a monologue or it may be a group scene.

4. Prepare a jackdaw of the book. Students collect artifacts that pertain to elements of plot, setting, theme or characters. A display for these artifacts is built and each one is labeled with its significance. A one-page handout with significant quotes for each artifact is submitted too.

5. Invent a game board that incorporates theme, plot, characters, and setting. Be sure to include a set of instructions.

Possibilities for Unit Conclusions or Extension Activities

After teaching students about proper Chinese banquet etiquette, I schedule a field trip for students to a nearby Chinese restaurant. The students enjoy Chinese cuisine while practicing proper etiquette.

Depending on the availability of films, a mini-Chinese film festival can be scheduled. One particular film appropriate for high-school students is *The Red Lantern.* Discussion on the role of women and marriage in the film can be compared to that of the later time period in *Falling Leaves.*

CHINA:
PARADISE OF HISTORIANS

A participant presentation developed through
the Fulbright-Hays Seminars Abroad Program to China
June 25 - July 25, 2001

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TEACHING OF CHINA: A PROLOGUE

"China has been called 'the paradise of historians,' " says Will Durant in *The Story of Civilization*. (4:642)[*] Indeed, as the oldest continuous civilization in recorded history, China is useful for teaching historical themes, analytical skills, societal values, and generational advances. *The California History/Social Science Content Standards* refers to China directly or indirectly in every subject from grades 6-12, and yet, very little teacher training in America has been traditionally devoted to China.

The Fulbright-Hays Summer Seminar provides an outstanding opportunity for teacher training in many aspects of Chinese history, culture and contemporary events. Using this Fulbright experience in the summer of 2001, I have taken copious notes, made drawings and photographed slides which relate to China in the Social Science Content Standards for California. Focusing specifically on Standard 6.6 (28:15), this report also incorporates suggestions from the standards' historical and analytical skills (28:12, 23-4).

In writing this paper, I am reminded of a paragraph from Benjamin Hoff's *Tao of Pooh*. Hoff is trying to describe knowledge:

> The Confusionist, Desiccated Scholar is one who studies Knowledge for the sake of Knowledge, and who keeps what he learns to himself or to his own small group, writing pompous and pretentious papers that no one else can understand, rather than working for the enlightenment of others. (13:27)

As a traditionalist who knows to use third-person in writing dissertations, I have occasionally deviated from that format to help the reader find this project less pompous and more practical.

For students, I believe the joy of learning is the realization that learning *can* be rewarding and that knowledge is more useful when applied elsewhere. Thus, in my teaching, I try to draw links from one civilization to another and from one time period to another. This necessitates skipping around the text and using a variety of sources, which can confuse many students. Having them make individual or group timelines is one method for reducing this confusion. One interesting technique is to have students individually research reasons for the starting and ending dates of specific civilizations and then to compare those reasons before putting the "final dates" (*Is* there such a thing?) on their timelines.

---

[*] Footnotes are cited in this paper by using the number of the bibliographical item followed by the page number; this is from source 4, page 642. Visuals ("visuals") have the same method of citation.

I hope that you, the reader, will find this overview of early Chinese history useful in implementing one specific California standard or any other standard more relevant to you. Throughout this report I have briefly mentioned many topics but not elaborated upon them. These topics are included as suggestions for individual student research. I have also attached several successful assignments in the appendix.

> *"Do you know what A means, little Piglet?"*
> *"No, Eeyore, I don't."*
> *"It means Learning, it means Education, it means all the things that you and Pooh haven't got. That's what A means...What does Christopher Robin do in the mornings? He learns. he becomes Educated....In my small way, I also...am doing what he does..."*
> *- The Tao of Pooh 33-34*

STANDARDS, OBJECTIVES AND STRATEGIES

> *6.6 Students analyze the geographic, political, economic, religious, and social structures of the early civilizations of China, in terms of:*
>
> 1. *the location and description of the origins of Chinese civilization in the Huang-He Valley Shang dynasty*
> 2. *the geographical features of China that made governance and movement of ideas and goods difficult and served to isolate that country from the rest of the world*
> 3. *the life of Confucius and the fundamental teachings of Confuciansim and Taoism [Daoism]*
> 4. *the political and cultural problems prevalent in the time of Confucius how he sought to solve them*
> 5. *the policies and achievements of the emperor Shi Huangdi [Shi Huang-ti] in unifying northern China under the Qin [Ch'in] dynasty...*
> 6. *the political contributions of the Han dynasty to the development of bureaucratic state and the expansion of the empire*
> 7. *the significance of the trans-Eurasian "silk roads"...*
>
> *History/Social Science Content Standards (28:15)*

Now, this is a lot to fit into a few weeks of a sixth grade history class or even a ninth or tenth grade class and still have students make sense of it all. California Standards for Grade 6 include the early river valley civilizations of Egypt, greater Mesopotamia, India and China, as well as the Classical civilizations of Greece and Rome.

Although Standard 6.6 is designed for Grade 6, this project can be adapted to any secondary-level class from remedial through Advanced Placement. In an intermediate school class, the student might be asked to simply describe the accomplishments of a specific person or civilization at a given moment, while in the Advanced Placement class, the student could be asked to show how that person reflected the nature of that society and influenced its societal development. A student in World History Advanced Placement needs to demonstrate change over time, as well as to compare one civilization or individual with others.

Students can make comparisons among Shi Huangdi (Qin Shih Huang-di, Qin Shihuang, Shih Huang-ti)* and Ranses the Great, Asoka, Cyrus the Great, Alexander the Great, and the Caesars, all of whom are included in these standards. Emperors of China can be compared with those of India and Japan or with absolute monarchs of Russia. China's influence over Korean and

---

* Because Chinese transliteration can have varied spellings, I have included these variations in parentheses throughout the document.

Japanese culture can demonstrate the role of imperial power. Showing Shi Huangdi's influence upon Mao Zedong (Mao Tse-tung) can show linkage over time, meanwhile connecting California standards for two different grade levels. Mao often compared himself to the earlier emperor, as they were both considered architects of revolutionary change. (6:10)

Oral or written reports could be done on the ideas of specific philosophers, such as Lao-zi (Lao-tze, Lao-tsi) and Confucius (Kongzi). Will Durant discusses other Chinese philosophers not mentioned elsewhere in this project, but certainly the possible focus of additional study. These include the Logician Mo Ti, the Epicurean Yang Chu, the Idealist Chuang-tze, and the Realist Hsun-tze. One other interesting person to include in reports for sixth graders would be a lesser known, but very important figure: Ts'ai Lun, the inventor of paper. Because he did not fit the time frame (100 A.D.) or subject emphasis of this report, he was excluded but not forgotten.

One visual technique for helping students compare and contrast people, civilizations or any facts more effectively is to teach them to make charts in which they can more logically and precisely see relationships among civilizations. Forced to fit a limited amount of information into one small box on a chart, students are encouraged to focus on the essence of the idea and to use the precise vocabulary for stating that idea. They may need to make several drafts of a chart before producing one which is precise, detailed, concise, parallel in construction, and legible.

Students can be asked to complete charts in several ways: As homework assignments, as classroom projects, or as final unit exams (with or without notes). To aid in scoring charts, the teacher will find it helpful to decide upon a grading rubric which either emphasizes holistic or point-by-point grading. (See appendix for sample blank charts and student responses for comparing geography and religion in the four key ancient river valley civilizations.) Other methods of evaluation can include oral reports, debates, essays, and objective quizzes or tests.

Creating newspapers with stories from specific civilizations may help students connect multiple themes within that civilization or show comparisons across regions.

While learning about specific facts and opinions in Chinese history, students use many intellectual reasoning, reflective and research skills listed in the *California History/ Social Science Content Standards* for grades 6-12. They learn to relate events to one another in time, assess source credibility, observe cultural diffusion, recognize bias in historical interpretation, test hypotheses, evaluate historical consequences, and identify social, economic and political trends. (28:12-13, 23-24) Truly, China is a historian's paradise for developing such skills.

A GEOGRAPHIC SETTING FOR CIVILIZATION

China's deserts and mountains served as geographical barriers by isolating China from other peoples in Asia throughout the country's early history. The Great Central Highlands, encompassing the Kunluns and the Himalayas, divided China from its neighbors to the south, while the deserts and grassy plateaus served as an eastern border. With fewer natural barriers to the north and northwest, rulers from the Zhou dynasty as early as the ninth century B.C. began building walls to protect themselves from tribal nomads in the frontier regions.

China's isolation, says Will Durant, gave her "comparative security and permanence..." (4:641) and led its people "to develop a strong sense of identity and superiority," according to another text. (16:72). This lack of contact with foreigners led the Chinese to call their land *Zhongguo*, the "Middle Kingdom," that is, the center of the known civilized world. Other peoples could become cultured only by adopting Chinese language and customs.

Historically, China's population spread across several river valleys, as well as the Plains of Manchuria. Although lacking a river, Manchuria is a center of significant natural resources, especially coal and iron. (This explains Japan's 20th Century expansion into that area.)

Civilization first developed along the Huang He (Yellow River) Valley during the Shang Dynasty (c. 1750-1500 B.C.) and spread southward and northward. By the Qin Dynasty (221 B.C.), Shi Huangdi's empire included the Chang Jiang (Yangtze River), the Xi Jiang (West River) and the Manchurian Plains, with protective walls to the north. Shi Huangdi connected these to form the Great Wall of China.

Historically, China has been among the most densely populated countries of the world (averaging over 300 people per square mile), especially in the fertile plains along the Huang He and Chang Jiang regions. Less than half the length of the other two rivers, the Xi Jiang is less crowded than the other regions because it is surrounded by hilly lands.

Similar to other early river valley civilizations, the Chinese needed to learn how to control flooding of its rivers. The Huang He had extraordinarily fertile yellow soil called *loess*, giving the river its name. With each cubic foot of water containing two pounds of silt, the Huang He is considered the world's muddiest river; it floods easily, necessitating farmers to build dikes. Today, efforts are still being made to control flooding of the Chang Jiang region with construction of a dam, thereby changing the river's course and flow.

Climatically, the northern and southern sections of China are opposites. The north has scorching, arid summers and bare, dust blown winters, while the south has greater humidity and foliage. Two-thirds of China is mountainous or desert, with only about ten percent of its land cultivated. So many trees were cut for firewood during the Communist revolution that some cities still lack greenery. (Kunming, in the south, however, is known as "The Garden City" because of its surrounding forests and urban plantings.)

In spite of its great size and diversity of climatic zones and terrain, China established the most continuous civilization in Asia. Most historians consider the first empire to be that of Qin Shi Huangdi's (Figure 2). By Wudi's (Wu Ti) reign during the Han Dynasty, further military conquest and colonization led to expansion in all directions. This empire included theTien Shan Mountains on the northwest, Choson (Korea) on the northeast, the complete Xi Jiang region to the South China Sea, and Annam (Vietnam) at the southeast. He created a period of peace known as the Pax Sinica ("Chinese Peace") and encouraged trade towards the Mediterranean via the Silk Road.

Today, that empire still exists. China is the second largest country in the world in size, but the largest in population. One-fifth of the world's population resides in the People's Republic of China, encompassing many ethnic minorities and spoken languages. Traditionally, however, the people have been united by one written language, (although Beijing has introduced a simplified system of characters in an attempt to spread literacy) and now, by one government (except for Taiwan), and a strong sense of nationalism.

Qin Dynasty,
c. 221 B.C.–206 B.C.

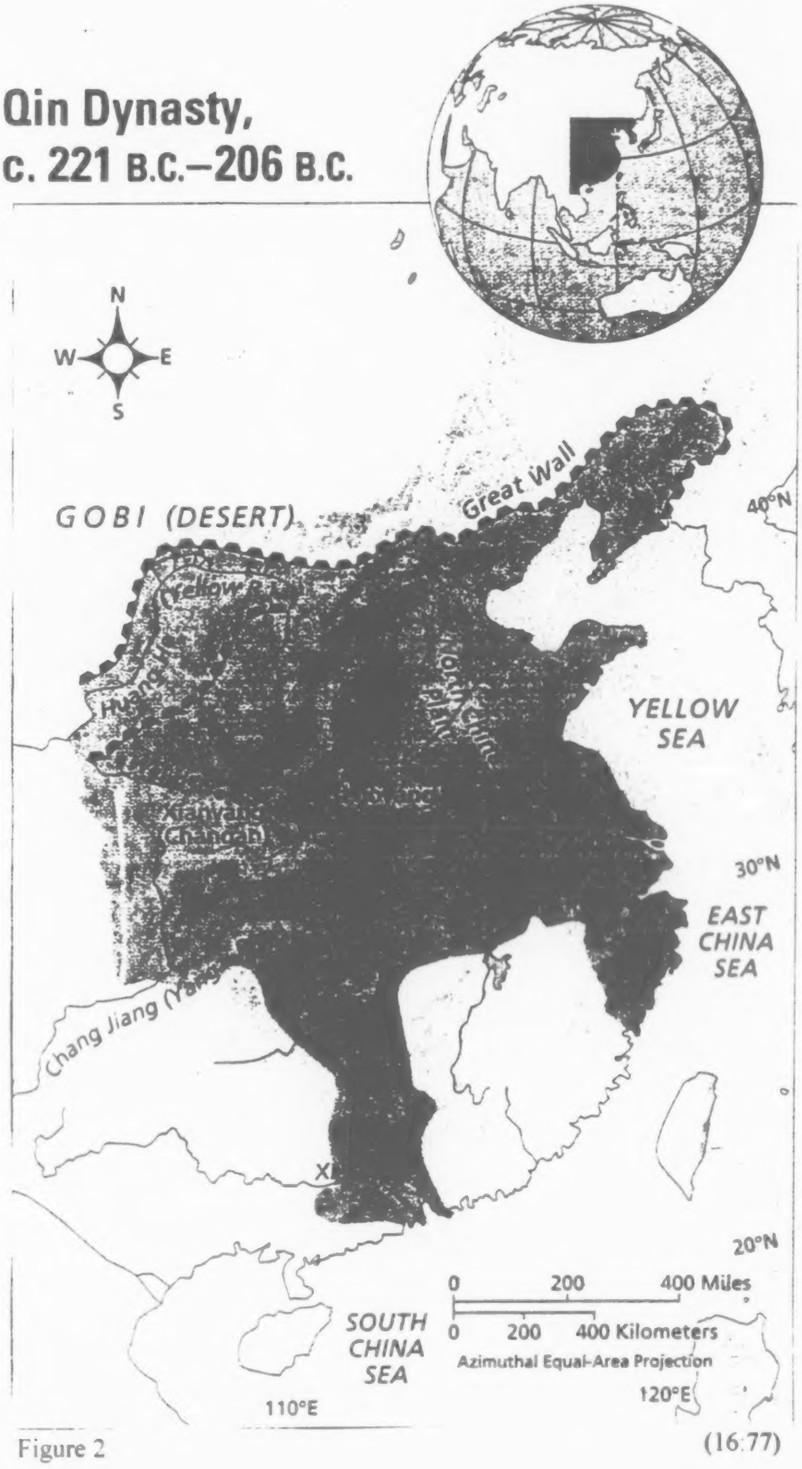

N
W
E
S
GOBI (DESERT)
Great Wall
Yellow R.
Huang He
North China Plain
Xianyang
Chang'an
Chang Jiang (Yangtze)
YELLOW SEA
EAST CHINA SEA
SOUTH CHINA SEA
40°N
30°N
20°N
110°E
120°E
0 200 400 Miles
0 200 400 Kilometers
Azimuthal Equal-Area Projection

Figure 2 (16:77)

283

A PHILOSOPHICAL OVERVIEW

"These peoples," Diderot wrote of the Chinese, "are superior to all other Asiatics... in their taste for philosophy...they dispute...with the most enlightened peoples of Europe." (4:639) China, says Will Durant, "...is by preëminence the home of humanistic, or non-theological, philosophy." (4:650) Daoism(Taoism) and Confucianism have formed the basis of this non-theological philosophy, along with influences of Mencius, the Legalists and the Hundred Schools of Thought.

Evidence of one superior god, known as *Shang Di* ("Supreme Emperor"") and the worship of ancestors exist in various forms from the Shang Dynasty to present times. Ritual vessels and garments, sculptures and paintings found in tombs give evidence of Chinese beliefs in spirits and immortality. Buddhism has provided another theology to this philosophical blend, as it spread from India throughout much of China. This paper's focus, however, is on Chinese indigenous beliefs, as those ideas tend to be less familiar to American educators, and as Buddhism's entrance into China was more likely after the end of the Han Dynasty. (26:187)

Daoism and Confucianism diametrically oppose one another. Daoism emphasizes nature, harmony, and quiet solitude, while Confucianism emphasizes human relationships, government, and precise words. The Daoists suggest that to clear a muddy pond, one should not stir it, but leave it alone to clear itself; the Confucian scholars would probably use precise vocabulary to discuss the nature and cause of the mud and the best methods for removing it.

Daoism says the government which governs least governs best, while Confucianism says civil servants need to be trained well to govern effectively. The Daoist Lao-zi (Lao-tze, Lao-tsi) said, "Duty is performed only when you are not trying to perform it...One should govern people as he would cook a small fish - gently." (32; 20:79) By contrast, Confucius said, "He who knows...how to cultivate his character... knows how to govern other men...[and] knows how to govern the kingdom with all its States and families." (25:98)

CONFUCIUS

551 B.C. - 479 B.C.

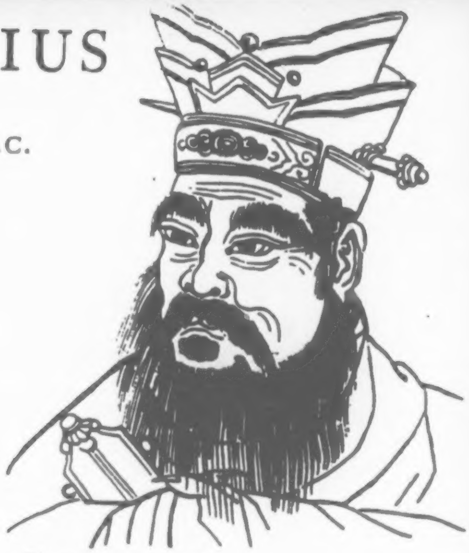
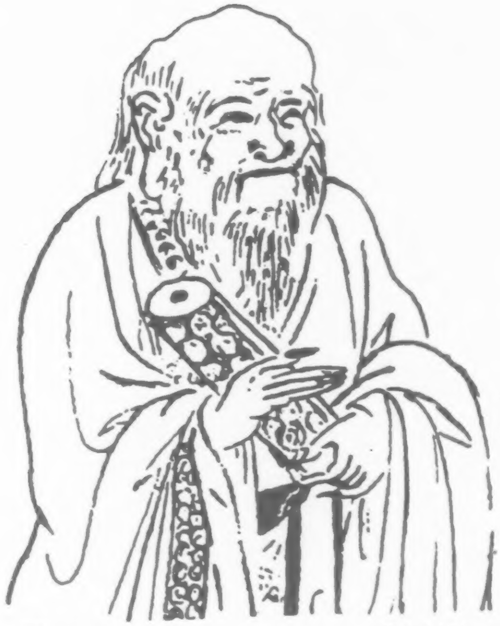


Figure 3 (12:57)



LAO TZU

fl. 4th *c.* B.C.

Figure 4 (24:102)

YIN / YANG

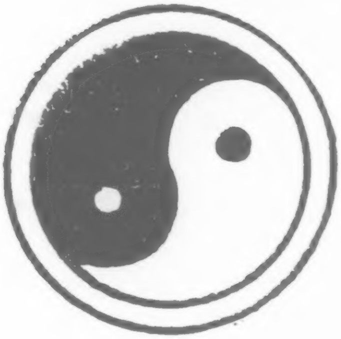
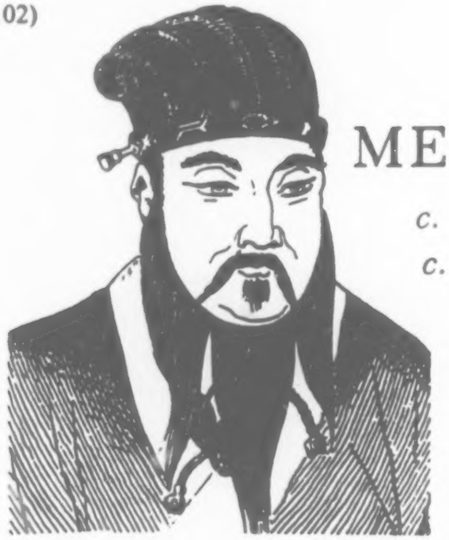


Figure 5



MENCIUS

c. 371 B.C.-
c. 289 B.C.

Figure 6 (12:479)

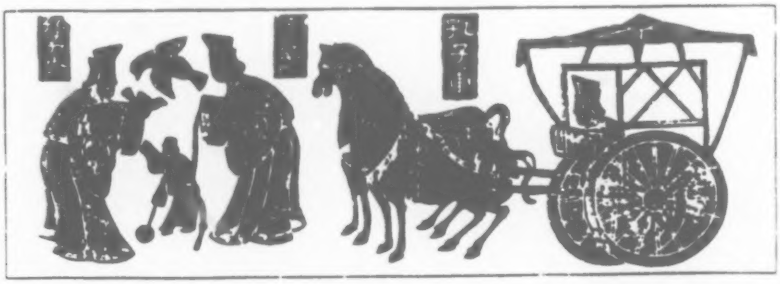


Figure 7 - *The legendary meeting of Confucius (left) with Lao-Tzu.* (12:59)

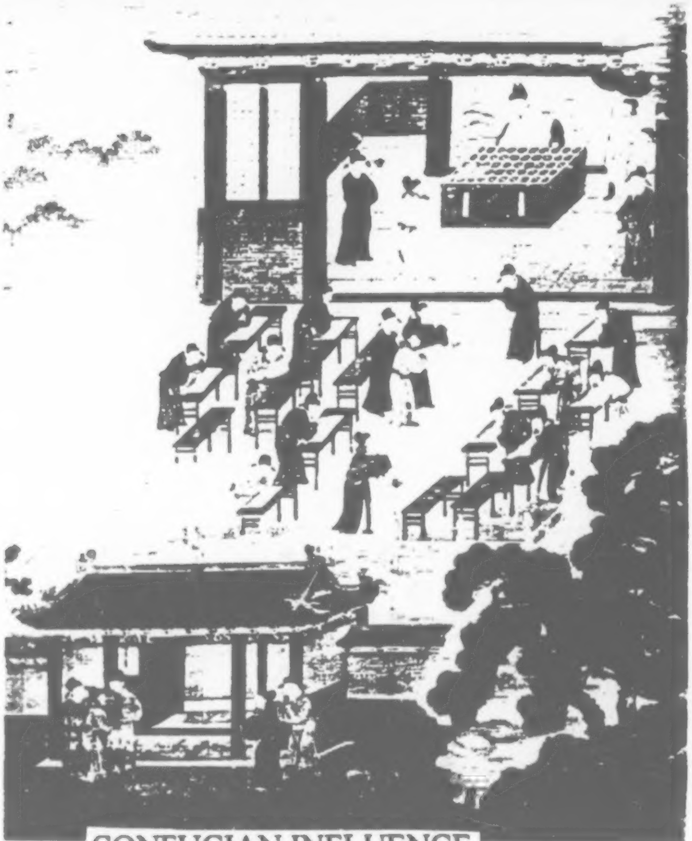
The roots of Chinese philosophical thought have their origin in the *I Ching*, the famous "Book of Changes" usually attributed to Confucius. This book, however, may likelier have been written in prison by Wen Wang, one founder of the Zhou Dynasty, based on ideas of Emperor Fu Hsi (c. 2550 B.C.):

> This legendary emperor...invented the eight *kua*, or mystic trigrams...which consisted of three lines--some continuous and representing the male principle or *yang*, some broken and representing the female principle or *yin*...The *yang* represented the positive, active, productive and celestial principle of light, heat and life, while the *yin* represented the negative, passive and earthly principle of darkness, cold and death. Wen Wang immortalized himself...by doubling the number of strokes and thereby raising to sixty-four the...possible combinations of continous and broken lines. To each...some law of nature corresponded...All wisdom lay hidden in the sixty-four *hsianges*, or ideas symbolically represented by the trigrams; ultimately all reality could be reduced to the opposition and union of the two basic factors in the universe...the *yang* and the *yin*. (4:650)

Yin and *yang* are not in conflict, but rather work together to explain the universe and the cycle of life. Summer and winter, day and night, light and darkness, active and passive, birth and death, sun and moon, young and old -- all opposites combine to create life. Confucius edited Wen Wang's work, adding commentaries to it. Lao-zi refers to *yin* and *yang* in at least one poem in *Tao Te Ching*, but the concept of nature's way, unchanged by man, is the core of Daoism.

Chinese art often reflects either a Confucian or a Daoist influence. If a painting emphasizes people over nature (Figure 8) or shows people changing nature (Figure 9), it illustrates Confucian influence. If, however, people or buildings are minimized and secondary to nature in the painting , then Daoist influence is greater (Figure 10).

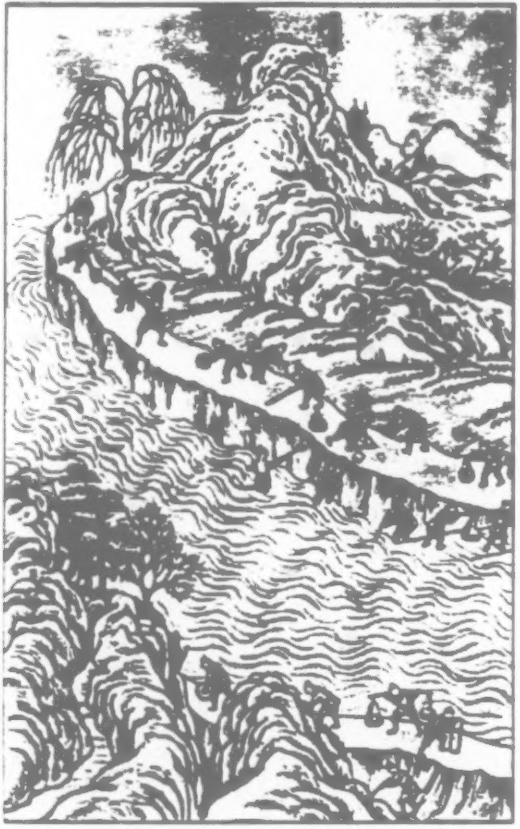
In architecture, *yin/yang* principles are evident in the construction of the Forbidden City. The emperor's administrative buildings face south (*yang*), while the wives lived to the north (*yin*). The masculine portion had buildings more spread out, while the feminine portion was more dense. The numbers five and nine were significantly used, as they reflected diagrams in *I Ching*. "Five" represented the five elements (metal, wood, water, fire, soil), the five directions (north, south, east, west, central), five prime colors (white, green, black, red, yellow), five body parts (heart, liver, kidney, lung, spleen) and five tones in music. Five gates led into the Forbidden City, with nine rows

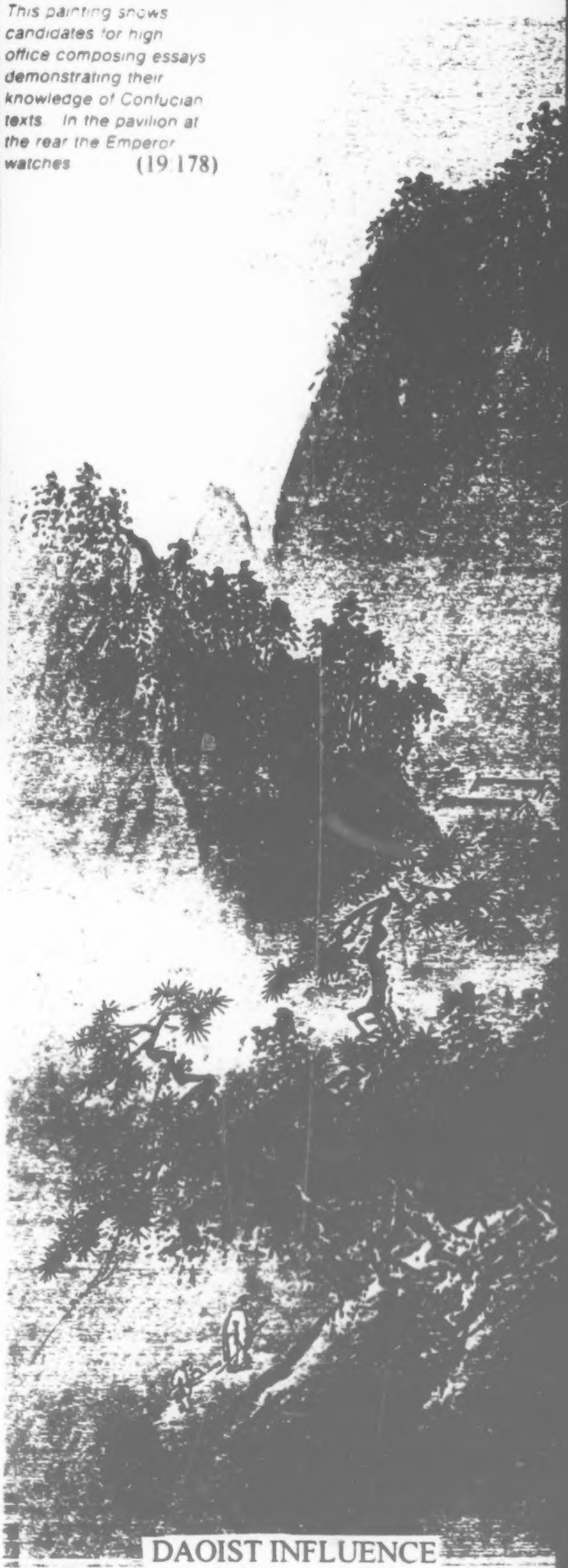


CONFUCIAN INFLUENCE

Figure 8 - *This painting shows candidates for high office composing essays demonstrating their knowledge of Confucian texts. In the pavilion at the rear the Emperor watches* (19:178)

Figure 9 - *This illustration shows dikes being strengthened. Large irrigation projects made it possible to grow more crops and to support more people.* (19:70)





DAOIST INFLUENCE

Figure 10 - "Dense Green Covering the Spring Mountains" (2

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of nails and a floor plan which generally had nine rooms across each part. The nine relates to the nine best trigrams in *I Ching*. Furthermore, many halls were named after Confucian writings, such as the Hall of Cultivation of Character and the Hall of Supreme Harmony.(17)

"Confucianism imposes...authority; Daoism produces freedom and serenity," said Professor Zhu Wang of Yunnan University. Confucianism influenced humanism, nationalism, and collectivism in Chinese history, while Daoism influenced naturalism, romanticism, and transcendentalism. She concluded, "Confuciansim is *yang*, and Daoism is *yin*." (32)

Lao-zi may or may not have existed; he may or may not have written *Tao Te Ching*; he may or may not have actually met with Confucius. *Encyclopaedia Britannica* suggests that he did exist, that he did author that text, and that the meeting between the two great philosophers is probably legendary (14:154). Michael Hart, in his ranking of the 100 most influential persons, places Lao-zi about a century after Confucius, (12:57, 392) but includes a block print showing their legendary meeting. (Figure 7) Some conversations between the two philosophers have been recorded, but they may also be legendary.

Confucius is said to have described Lao-zi to his disciples:

> "I know how... birds fly... fish swim, and... animals run...The runners may be snared, the fish...hooked, and the birds...shot down. But there is the dragon. I cannot tell you how it mounts the wind and ascends above the clouds. I have seen and talked with Lao-tze, and I can only compare him with the dragon." (7:76)

Taoist legends suggest that Lao-zi may have come down to earth at different times to instruct numerous rulers; another suggests that Lao-zi and Buddha could have been the same person. (14:154-155).

Whatever the truth may be, the writings of each philosopher has influenced such a large percentage of the world's population that Hart ranks Confucius fifth (after Mohammed, Newton, Christ, and Buddha) and Lao-tzi 75th in influence among all people in history. (12:57, 392) Confucius wrote a series of books, known variously as"Five Classics," "Six Classics," "Nine Classics," "Twelve Classics," or "Thirteen Classics," depending upon which specific books are counted and by whom. (Westerners tend to be less specific in their reference than the Chinese.)

With fewer than 6000 *kanji* characters, Lao-zi's *Tao Te Ching* could fit in less space than one newspaper page, yet it has influenced other significant philosophical works, both in and outside of China. Philosophers Jean-Jacques Rousseau and Henry Thoreau reflected in their writings the corrupting nature of civilization.

The application of Confucian philosophy to government officials resulted in Han rulers holding power longer than those of any other Chinese empire. This philosophy "emphasized moderation and virtue and thereby [successfully] masked the authoritarian policies of the regime," wrote *Encyclopaedia Britannica*. (11:672) The Confucian concept of training civil servants to create an effective government bureaucracy led to China's use of competitive exams for government employees and inspired other countries (including the United States) to do the same.

Confucius' successor, Mencius (Mang Ko, Meng Ko, Mang-tze), ranked 92nd in Hart's book because his teachings were so highly esteemed that he was often called "the Second Sage" to Confucius. Mencius also emphasized good government, but he went beyond Confucius by saying that one should overthrow a bad government with poor rulers. Mencius represented the people's view rather than the ruler's view. "Heaven sees as the people see; heaven hears as the people hear," reflects Mencius' belief that the ruler should above all promote the welfare of the people. A king who ignores this should be overthrown, as he has lost the "Mandate of Heaven." (12:480) This mandate referred not to a personal god, but to the cosmic forces of the universe which supported a moral ruler and removed an immoral one.

Mencius was suggesting revolution over 1000 years before John Locke did. Perhaps one man influenced the other? No link has been found, but one hypothesis is that the Jesuit priests who visited China could have brought back his works and translated them. Hart suggests that even though Mencius probably didn't influence Westerners, his philosophical treatise so affected the Chinese for over 22 centuries that Mencius ranks a position in Hart's 100 most influential. Certainly Mencius' writings must have impacted Mao Zedong 's Communist Revolution in China, as Mao overthrew the existing regime. As a child, Mao was severely punished for failing to properly memorize Confucian ideas and therefore the child hated the philosopher (25:104). In spite of that negative attitude, Mao quoted liberally from ideas of both Confucius and Lao-zi in his "Little Red Book."* Confucianists stressed education as a means of enlightening the population, and Mao used his quotations as a means of building support from the masses.

Although Confucius believed moral rulers would set good examples for his people, another emerging school of political thought believed people were immoral and thus needed strict laws. This philosophy, called Legalism, based on earlier authoritarian ideas of Xunzi, developed during the Qin dynasty and was put into practice by Shi Huangdi. Mencius and Xunzi are among a group of Chinese philosophers who were part of the "Hundred Schools of Thought," which developed after Lao-tzi and Confucius.

Legalism's originator, Han Feizi, believed that harsh laws strictly enforced would give stability to the state. Shi Huangdi's policy of draconian laws and punishments enabled him to expand and maintain absolute power. He praised ministers whose actions he liked and condemned those actions he thought were wrong. His methods unified feuding warlords into one united Chinese state, even though his own dynasty fell, in part, because of its cruel methods. The greater Chinese state, however, remained united for over two millenniums.

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* more formally known as *Quotations from Chairman Mao Tse-tung*

The Chinese Dynasties

Xia 夏 late 3rd - mid 2nd millenium BCE. Legendary

Shang 商 mid 2nd millenium - ca 1100 BCE.

Zhou 周 ca 1100 - 221 BCE.

Qin 秦 221 - 205 BCE. Founding of the empire.

Han 漢 205 BCE - 220 CE.

Six Dyansties period ca. 265 - 588.

Sui 隋 589 - 617.

Tang 唐 618 - 906.

Five Dynasties period 907 - 959.

Liao 遼 907 - 1119; Jin 金 1115 - 1234.

Song 宋 960 - 1278.

Yuan 元 1279 - 1368

Ming 明 1368 - 1644.

Qing 清 1644 - 1911.

Republic of China 1911 - 1949.

People's Republic of China 1949 - present.

Figure 11 —
The author in traditional imperial garment

A DYNASTIC FOCUS ON QIN

The Chinese *kanji* character for emperor combined the ideas of "king, heaven, earth and harmony." Indeed, the Shang monarch was seen as the intermediary between god(s) and mortals, but he did not have total power. He had to work with vassals in a feudalistic system and with priests and oracles to predict the future. Many great state decisions were made in consultation with oracles. (These oracles were created by engraving animal shells or bones with written characters, heating the bones to cause cracks and then interpreting the length and position of those cracks.)

Feudalism continued as the Zhou monarch consolidated his power through the warring overlords. Several events began to change the social order by about 500 B.C.: The discovery of iron; the development of cities; the use of professional government bureaucrats, and a concept of divine rights. With iron came agricultural tools and war weapons; with craftsmen came cities for the trading of wares, and with improved agriculture came increased populations for the emerging cities. One could earn and spend money in these cities on goods ranging from food and clothing to gambling and brothels.

Politically, the Zhou monarch used an emerging corps of civil servants, educated with Confucian ideals, to help run the kingdom. These bureaucrats, or *shi*, kept records, organized rituals, oversaw governmental agencies, and advised as needed. Good bureaucrats could also gain public support for the monarch and help centralize his authority. Most important, King Wu, the first of the Zhou monarchs, claimed his rule by declaring the last Shang monarch had lost his "Mandate of Heaven" and therefore should no longer rule. The concept was thus established that Heaven granted ruling authority rather than the people themselves.

Shi Huangdi, or Qin Shi Huangdi as he is sometimes called, ascended to the throne at age 13, in 246 B.C., but ruled through a regent until age 22. "Qin" or "Ch'in" became known as the "First august emperor of Qin/Ch'in/China," creating an aura similar to that of Caesar Augustus taking over the Roman Empire. ("Shi Huangdi" meant "first emperor.") Chinese historians have recorded that he was "A man with a very prominent nose, with large eyes, with a chest of a bird of prey, with the voice of a jackal, without beneficence [kindness], and with the heart of a tiger or a wolf." (4:695)

Shi Huangdi's goal was to unify the various feudal states under a central authority with an absolute monarch at the helm. He successfully abolished the old feudal states and their barons, centralized the government, and created military districts to be ruled by his own appointed officials. Forty administrative units ("commanderies"), were organized, each one staffed by a military official, a civil official and a government inspector. This check and balance system served the Chinese as efficiently as the ancient Assyrian and Persian inspectors served their emperors.

She Huangdi expanded his landholdings as he conquered new territories. Less successful in building an empire to the north and west than in the south, he began to connect wall sections built by previous rulers as far back as the ninth century B.C. He ordered General Meng Tian and Crown Prince Fu Su to connect these walls and tear down sections which would have allowed regions to set up competing regimes. Using 300,000 troops and 100,000 slave laborers, they built a barrier of over 10,000 *li* (1 *li*= approximately 1/3 mile) that would ultimately stretch more than 20,000 *li* in the Han Dynasty.

Called the Great Wall, this wall is the one man-made feature evident from this planet in outer space. If one were to take all the masonry used to build a one-meter thick, five-meter high wall, it would circle the globe 10 times! (3:18-19). It was said that Shi Huangdi chose the hardest, steepest route over mountains, using his magic, winged horse to lead the way for workmen to follow.

Centralizing the government in his capital at Hien-yang (just north of Xi'an), Shi Huangdi, said Will Durant, "... persuaded the 120,000 richest and most powerful families... to live under his observant eye." (4:696) Then he would travel in disguise and unarmed on inspection tours of his empire so as to observe and correct problems. This included the building and repairing of both road and canal systems across the empire to facilitate travel and communication, meanwhile holding rituals for the people as he traveled.

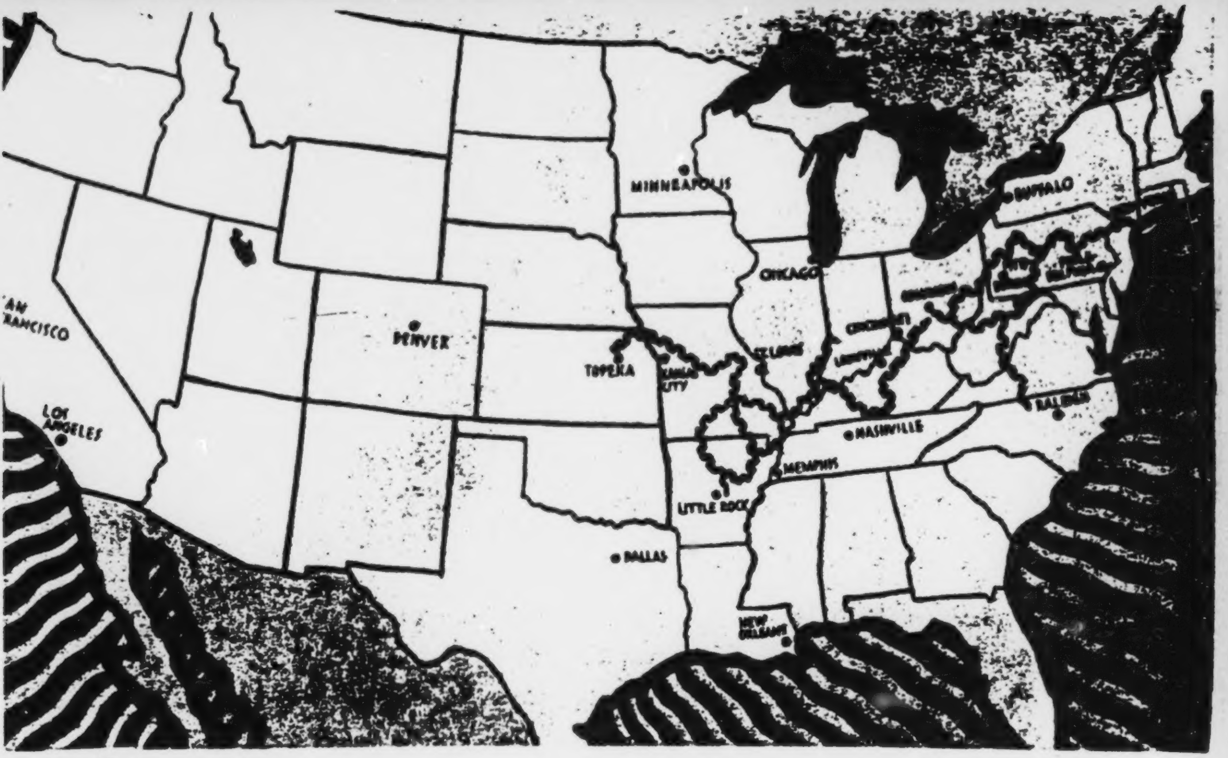

AN
RANCISCO
LOS ANGELES
DENVER
TOPEKA
KANSAS CITY
MINNEAPOLIS
CHICAGO
ST. LOUIS
CINCINNATI
LOUISVILLE
NASHVILLE
MEMPHIS
LITTLE ROCK
DALLAS
NEW ORLEANS
BUFFALO
RALEIGH

Figure 12 -

If the Great Wall of China were rebuilt in the United States, it would stretch from Topeka, Kansas, to New York. With all its extra loops, it measures more than 1900 miles long. At one place it climbs to a place 5000 feet high. The wall was first built about 200 years before the birth of Christ. It has been enlarged and strengthened several times since. (10:284)

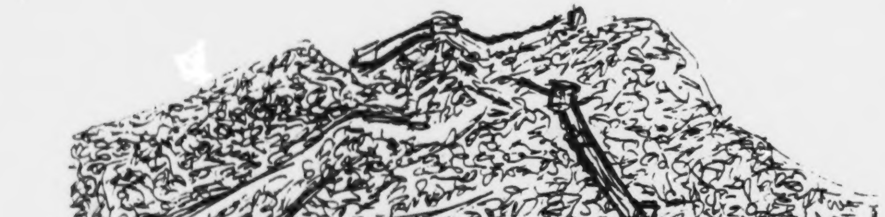


Figure 13 -
The Great Wall of China at Mùtiâny ù
as sketched by the author

In his efforts to unify China, the emperor standardized taxation, coinage, weights, measures, axle lengths on wagons, and other implements. More significantly, he unified the written language and organized a law code. Today, China still uses the Qin written language (but Beijing has more recently developed a simplified version which is being used to help spread literacy in the Mandarin-speaking portion of mainland China). With the inspiration of his Legalist prime minister, Li Su (Li Szu, Li Si), Shi Huangdi's new law code was explicit and harsh. It moved away from the Confucian concept that general principles of behavior were sufficient to bring about community and family pressure to reform an errant soul.

Critics of Shi Huangdi record that these harsh measures alienated the population. For example, the emperor divided aristocratic estates among the peasants, then directly taxed those peasants. Under Shi Huangdi's despotic rule and laws, more draconian measures included death and servitude. Forced labor was imposed, especially for building the Great Wall, speech was censored, and books were burned. The latter book burning was suggested by Li Su as a means of destroying all recorded history and philosophical discourses prior to the Qin dynasty.

The Han dynastic historian Sima Qian later wrote of this "crime":

> All persons in the empire, except members of the Academy of Learned Scholars, in possession of the book of Odes, the Book of History, and discourses of the hundred philosophers should take them to the local governors and have them burned. Those who dare to talk to each other about the Book of Ideas and the Book of History should be executed and their bodies exposed in the market place. Anyone referring to the past to criticize the present should, together with all members of his family, be put to death...Those who have not destroyed their books are to be branded and sent to build the Great Wall...People wishing to pursue learning should take the officials as their teachers. (24:105)

Copies of many forbidden books were put into the Imperial Library for perusal by officials and select students. Exceptions to the policy of destruction appear to have been made for scientific and agricultural books, as well as the works of Mencius and the Legalists. Some scholars memorized the complete works of Confucius, which saved them for the next generation. Although this action made Shi Huangdi unpopular with historians and scholars, it meant that the history of China would officially begin with his rule. Indeed, most history books today consider his reign as the start of the Chinese empire.

In an immortal quest. Shi Huangdi built hundreds of imperial palaces across his lands, along with steles proclaiming his own accomplishments, values and policies. Even though he sent several thousand teenagers on sea voyages in search of immortals, he began to prepare for his own death while still a young man. Over 700,000 conscripts worked for 39 years on his mausoleum and underground palace complex near today's Xi'an.

His burial chamber, was described around 100 B.C. by an early Chinese historian, Ssu-ma Ch'ien:

> The tomb was filled with models of palaces, pavilions, and offices, as well as fine vessels, precious stones, and rarities. Artisans were ordered to fix up crossbows so that any thief breaking in would be shot. All the country's streams [and rivers] were reproduced in quicksilver and by some mechanical means made to flow into a miniature ocean. The heavenly constellations were above and the regions of the earth below. The candles were made of whale oil to ensure their turning for the longest possible time. (30:448)

Today, the mausoleum covers about 22 square miles, with the tomb itself buried on Mt. Li, under a truncated pyramid-shaped dirt mound over 125 feet tall.(Figure 17) More than 400 auxiliary tombs and trenches have already been found, containing at least 6000 life-sized soldiers and their weapons, with each figure showing individual features.(Figure 18) Also excavated have been various palace structures, with walls containing astronomical paintings and artifacts inside. Between two walls were sacrificial trenches containing bones of birds and animals. Replicas of stables contained statues of kneeling horsemen and horses, as well as one-quarter size models of the emperor's chariots and horses.

Forcing nearly ten percent of his empire's population to either build his Great Wall, palaces and burial complex or to fight his wars did not make Shi Huangdi a popular figure. In spite of attempted assassinations, he finally died of natural causes and was secretly brought back to the capital hidden in a convoy of decaying fish. His first son committed suicide, after receiving a fake message from court ordering him to do so. A second son succeeded to the throne, but rebels took over in a power struggle. Evidence at the tomb complex indicates that some members of his royal family between 23-30 years of age were murdered, mutilated and buried there; remains of other prisoners were also found.

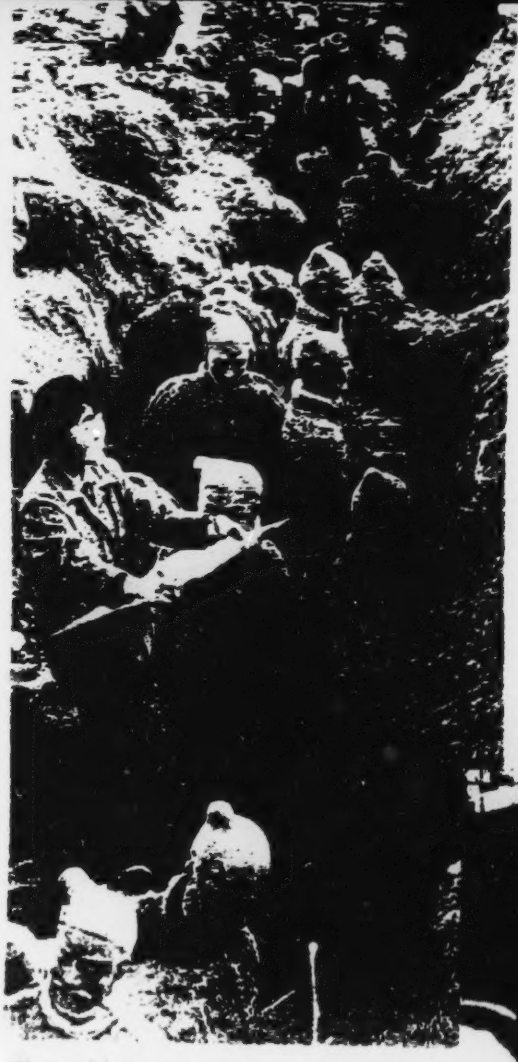


Figure 14 – Archeologists at work (29:6)

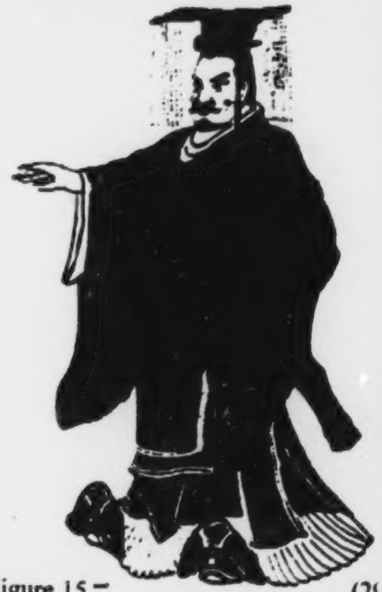


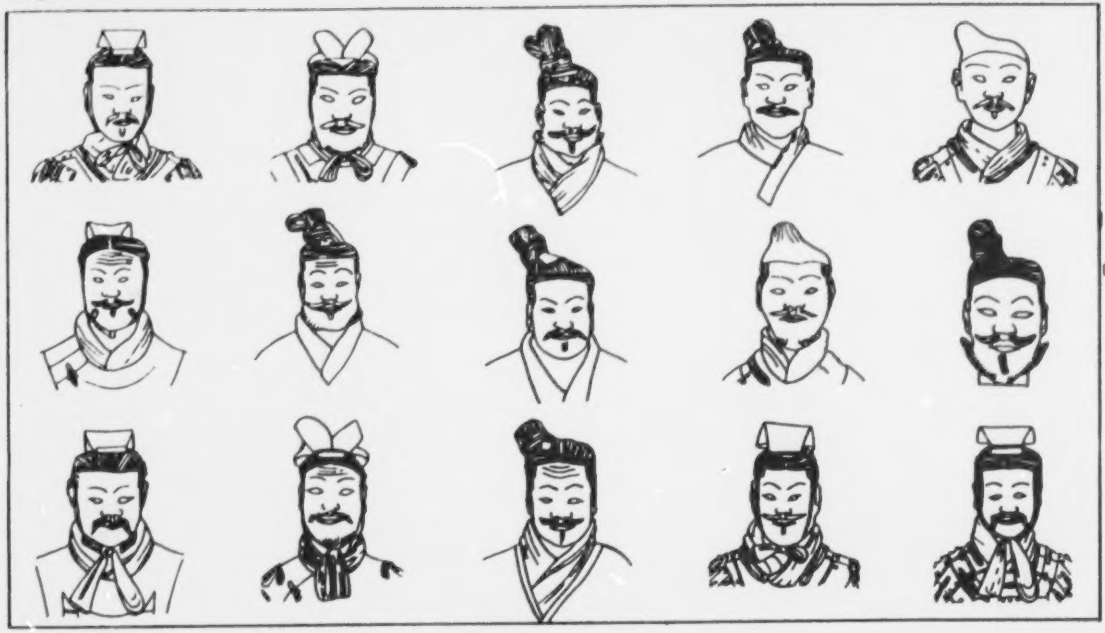
Figure 15 – (2

Emperor Qin Shihua

Figure 16 -
The author visiting Shi Huangdi's soldiers in their trenches

Figure 17 –
The Qin Mausoleum
(29:10)

Figure 18 – (29:69)



Ancient Chinese believed that facial hair was sacred and should be saved

The vast majority of terra cotta warriors thus adorn beards or mustaches.

Figure 19 – (29:68-69)

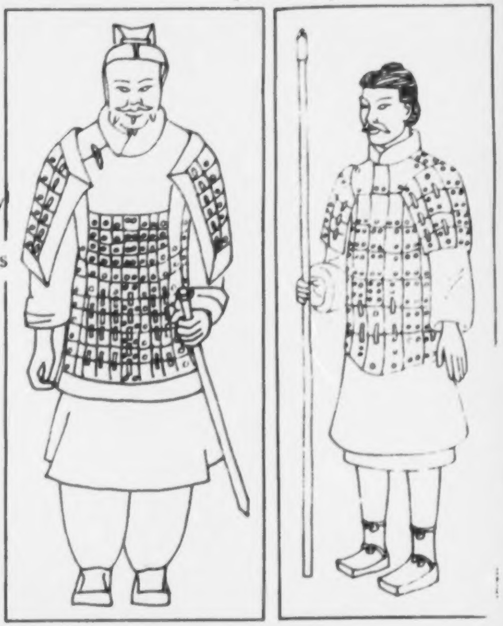


Figure 20 – (29:67)

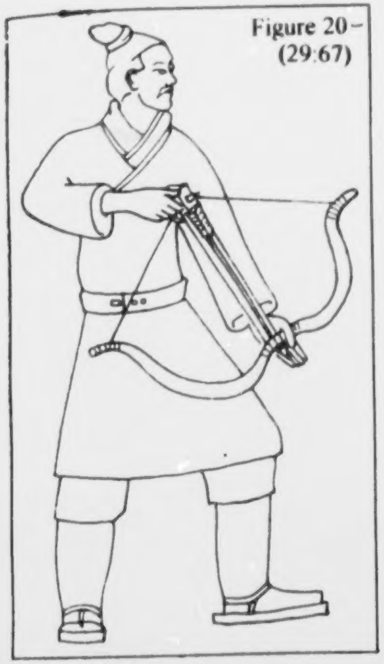
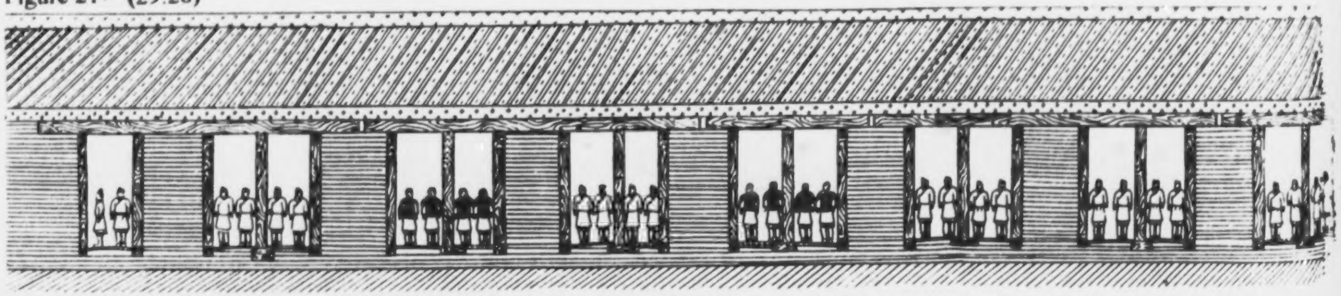
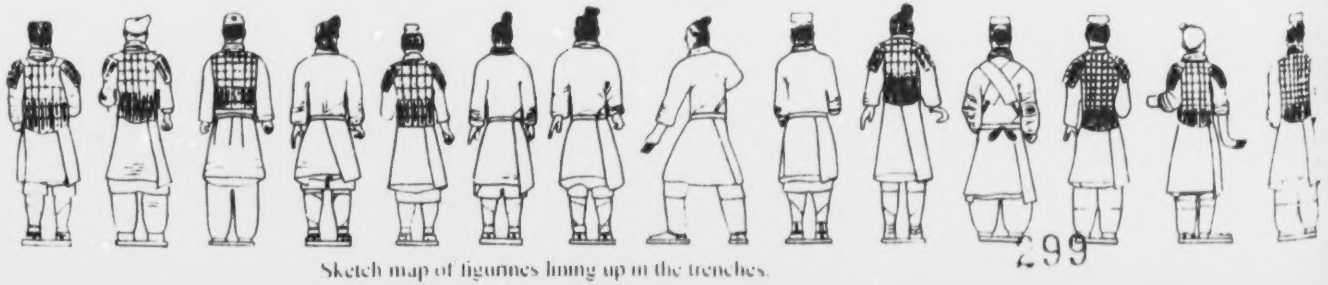


Figure 21 – (29:28)



Restored structures in the sacrificial trenches.



Sketch map of figurines lining up in the trenches.

The fall of his dynasty so soon after Shi Huangi's death was seen as proof that he had lost the "Mandate of Heaven" to rule. The Han Dynasty which followed, was started by one rebel leader, an uneducated peasant named Liu Bang (Liu Pang, Kao Tsu, Gaozu), who become a clever enough fighter and negotiator to outlast other factions claiming the throne. He followed the Qin administrative structure, but appointed *shi* who were Confucian scholars. This ultimately led to a ban on Legalist works and a reemphasis on tradition, rather than a destruction of the past.

The most significant of the Han rulers, Wudi, continued to centralize the government further by changing feudal inheritance laws, establishing a Confucian-style academy to train civil servants, and bringing together Confucian scholars to establish case law and consolidate a new legal system. Expanded to include discussions about women, Confucian rules of conduct allowed women to inherit property, divorce and remarry. Wudi allowed freedom of speech in criticizing the government; this did not result in any more power for the increasingly larger merchant class which competed unsuccessfully for power against the Confucian administrators. With expansion of trade on the Silk Road, the capital city of Xi'an increased in size and power in Asia. It reached a population of about 100,000 within the city walls and up to 150,000 more beyond the walls.

The Han Dynasty lasted for 427 years, but none of its rulers ever achieved the power of Qin Shi Huangdi. He has been compared to Ramses II, Asoka, Alexander the Great, Caesar Augustus, Napoleon, Bismarck, and Mao Zedong. Considered the most significant ruler in the dynastic history of China, Shi Huangdi is described today by the People's Republic of China as one whose "positive efforts hastened the progress of history." (22:738; 29:6)

TEACHING ABOUT CHINA: AN EPILOGUE

Let's find a Way
Today
That can take us tomorrow--
Follow that Way,
A Way like flowing water...
Let's take the time,
Let's try to find
What real life has to offer...
The sun is high,
The road is wide,
And it starts where we are standing.
No one knows
How far it goes,
For the road is never-ending...
--The Te of Piglet, 256

Lao-zi wrote, "The farther you go, the less you know." (924:102) Indeed, the more one learns about China, the more questions one asks. Daoism and Confucianism became so important to China because they helped the Chinese to respect nature, family, and society, as well as to give perspective to the past, present and future.

Historically, China's influence has directly impacted its Asian neighbors; its effects on Europe dates back to Turkish trade and the silk roads of the Han Dynasty, and later to Marco Polo, Portuguese navigation and the Jesuit and Franciscan priests. In the last 100 years, Europeans fought over China, while the Chinese have fought among themselves.

From the early 1950's to the mid-1970's, the United States and the United Nations tried to ignore the existence of Communist China, in spite of it containing 25 percent of the world's population. Finally, not only was mainland China admitted to the United Nations, but it was given the honor of hosting the 2008 Summer Olympics. (In spite of our concern about human rights in China, we Fulbright participants were excited to share in the Chinese victory.)

Obviously, it's impossible for a teacher to cover the breadth and depth of China during the limited period of time given it in the typical American classroom, even when directed by California's specific standards. As a history teacher for over 35 years, I have found that contrasting and comparing civilizations is the most effective way to give breadth and depth to the study of those civilizations. In the appendix are several assignments I've used with students to help them better understand that breadth and depth. Although these specific activities are geared towards high school World History honors classes, I have modified these ideas for students at other levels and grades.

Future plans include making available relevant pictures from my Chinese journeys for teachers and students to use. Any interested persons may contact me for further details or with questions or comments.

> *"Have we reached the end? asked Piglet.*
> *"Yes," I replied. I suppose so."*
> *It seems to be the end," said Pooh.*
> *"It does. And yet–"*
> *"Yes, Piglet?"*
> *"For me, it also seems like a beginning."*
> *(The Te of Piglet-257).*

APPENDIX OF CROSS-CULTURAL LESSONS

First assignment: Geography of early river valley civilizations:

Students learn about the term, "geography," in its broadest sense.
Their task is to read at least two different sources, take notes on geographic conditions of each civilization, and to use those notes for completing the given chart.
Students then complete the chart in class, following a discussion about effective methods of chart-making, including the need for parallelism of facts.
This exercise is useful for teaching reading and note-taking more effectively and for helping students to organize data as they respond to specific topics with relevant facts.
A blank chart is included, along with one actual example of a student's paper.

Second assignment: Significant religions of early river valley civilizations:

This is a good follow-up assignment to the geography chart, as it reinforces chart-making skills learned thus far.
It also focuses on modern religions with their roots in the early river civilizations.
Class lectures and discussions greatly help students relate ideas from one religion to another.
A blank chart is also included, along with one actual student example.

Third assignment: Follow-up to events of 9/11/01 and to students' previous study of early river valley civilizations:

This activity was designed to help students understand the effects of the past on the present and to see change over time in different countries
Research was required using a variety of sources, including at least one primary source and current periodicals.
A choice of in-class essay topics was given afterwards to see what students learned from other groups' presentations.

Name________________________________ Per ________

GEOGRAPHY

TOPIC/ SUBTOPICS	EGYPT	MESOPOTAMIA/FERTILE CRESCENT	INDIA	CHINA
LOCATIONAL FACTORS				
LAND-geosphere Plains/River Valleys Plateaus Hills Mountains (characteristics of each, proper names)				
WATER-hydrosphere River Statistics Flooding Conditions Other				
AIR-climate Atmosphere Sun Conditions Rainfall/Snow Wind Conditions				
LIFE-biosphere & Misc Resources				

GEOGRAPHY

25/25 A+

Name ______________ Per. 6

TOPIC/SUBTOPICS	Egypt	Mesopotamia/Fertile Crescent	India	China
Locational Factors	Northeast Africa North: Mediterranean Sea South: Sahara Desert, African Plateau East: Arabian Desert, mts., Red Sea West: Sahara + Libya Desert	Center Middle East North: Taurus Mts. South: Persian Gulf East: Zagros Mts. West: Syrian Desert	South Central Asia; NW subcontinent India North: Himalayas, Hindu Kush, Karakoram South: Arabian Sea East: Thar Desert West: Zagros Mts., Persian Gulf	East Asia; Center East Coast North: Manchurian Plain, Mongolian Border Uplands, Gobi Desert South: Chang Jiang, Xi Jiang, Southern + Central Upland East: Yellow Sea West: Tibetan Plateau
Land - Geosphere Plains/River valleys	Nile R. Valley	Tigris-Euphrates R. Valley	Indo-Gangetic Plain; Indian Coastal Plains	North China Plain, Coastal Plain (Yellow Sea), Great China Plain, Huang He valley
Plateaus	$\overleftarrow{SW}$: African Plateau, $\overset{*}{S}$: Ethiopian Plateau (Nile source)	$\overset{\uparrow}{N}$, before Taurus Mts. border valley	Deccan Plateau: in $\overset{*}{S}$	$\overleftarrow{W}$: Tibetan Plateau, $\overset{\nwarrow}{NW}$: Mongolian Plateau, $\overset{\uparrow}{N}$: Tarim Basin
Hills	In + around valley	Around valley + rivers	Vindhya Range (separate plain + plateau)	around valley, in $\overset{*}{S}$
Mountains (characteristics of each; proper names)	$\overrightarrow{E}$ valley, in/near Arabian Desert	$\overset{\uparrow}{N}$ + $\overrightarrow{E}$, Taurus Mts. + Zagros Mts. around valley	Northern Mts (Himalayas, Karakoram, Hindu Kush) W Ghats: $\overleftarrow{W}$ coast E Ghats: $\overrightarrow{E}$ edge of plateau	Qinling Shandi separate Huang He + Chang Jiang $\overleftarrow{W}$: Himalayas
Water - Hydrosphere River statistics	Nile R. ≈4145 mi 7 cataracts Central Eastern Africa → Med. Sea Flows $\overset{\uparrow}{N}$	Tigris R. ≈1180 mi Armenian Hills → Persian Gulf Flows $\overset{\searrow}{SE}$ Euphrates R. ≈1700 mi Armenian Hills → Persian Gulf Flows $\overset{\searrow}{SE}$	Indus R. ≈1800 mi $\overleftarrow{SW}$ India → Arabian Sea Flows $\overleftarrow{SW}$ Ganges R. ≈1560 mi $\overset{\searrow}{SE}$ India → Bay of Bengal Flows $\overset{\searrow}{SE}$	Huang He ≈2900 mi Edge of Tibetan Plateau → Yellow Sea Flows $\overrightarrow{NE}$ Chang Jiang ≈3100 mi Edge Tibetan Plateau → East China Sea Flows $\overrightarrow{NE}$ Xi Jiang ≈1200 mi Edge Tibetan → South China Flows $\overrightarrow{E}$
Flooding conditions	Predictable floods (time + extent)	Tigris R.: Unpredictable floods (time + extent) Euphrates R.: Unpredictable floods (time + extent)	Indus R.: Unpredictable floods (time + extent) Ganges R.: Unpredictable floods (time + extent)	Huang He: Unpredictable floods in extent Chang Jiang: Unpredictable floods in extent Xi Jiang: Unpredictable floods in extent
other	Fertile silt in R. Valley between sea + 1st cataract	Tigris R.: Fertile silt (2x as Nile) Valley between Tigris + Euphrates R. Euphrates R.: Fertile silt More H_2O than Tigris $\overleftarrow{W}$ of Tigris	Indus R.: fertile soil Valley along $\overset{*}{S}$ Indus R. Ganges R.: fertile silt	Huang He: Loess (= yellow) Valley along $\overrightarrow{E}$ Huang He Chang Jiang: silt $\overset{*}{S}$ Huang He Xi Jiang: silt $\overset{*}{S}$ Chang Jiang
Air - Climate Atmosphere Sun Conditions	sunny, frost-free, hot, dry	Arid, dry, hot, semi-tropical, humid	High temperatures; Northern Tropic Zones Cool in Dec., Jan., Feb.; Hot in rest yr.	Long, cold winters (wet + cold) Short, hot summers (Hot + humid)
Rainfall/snow	July-October; Sept.: Peak	April-June	Mid-June — Early Oct.	July - Early Sept.
Wind conditions	From Med. Sea → Upstream Nile Valley N → S.	⟹ $\overrightarrow{SE}$	Monsoons: Winter - Nov → Feb./Mar. Summer - mid-June → Early Oct.	Monsoons (July - August)
Life - Biosphere &	Crocodiles Hippopotamus Tall reeds Papyrus Fish	Waterfowl Reeds Date palms Fish	Reeds Grasses Fish	Reeds Grasses Fish
Misc. resources	Granite, sandstone, limestone	Salt	No precious stones	Petroleum, coal, iron ore, lumber

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LECTURE NOTES:
RELIGIOUS ROOTS OF WESTERN & EASTERN CIVILIZATION

- **I. Concepts of God:** Polytheism vs. Monotheism
  - A. Ancient Egypt
    - 1. Animism
    - 2. Polytheism
    - 3. Pharaoh
    - 4. Amenhotep's (Ikhnaton's) monotheism
    - 5. Religious revolution: Polytheism
  - B. Mesopotamia: Judaism
    - 1. Characteristics of God (from Abraham)
      - a. Omnipotent
      - b. Omniscient
      - c. Omnipresent
      - d. Omniaction
      - e. Invisible
      - f. Eternal
    - 2. Ethical monotheism
      - a. Golden Rule
      - b. Mosaic laws
    - 3. Writings
      - a. Torah - First five books of Old Testament
      - b. Talmud - commentaries
  - C. Mesopotamia: Zoroastrianism
    - 1. God (good) - *Ahura Mazda*
    - 2. Evil force - *Ahriman*
  - D. India: Hinduism
    - 1. *Brahman*
    - 2. *Atman*
    - 3. *Trimurti (Brahma, Vishnu, Shiva)*
    - 4. Lesser gods
  - E. India: Buddhism
    - 1. Hindu influence
    - 2. Buddha
- **II. Concepts of Afterlife**
  - A. Egypt
    - 1. Soul (*Ka, Ba*)
    - 2. Preservation of body
    - 3. Pharaoh as god
    - 4. Writings: Book of the Dead
  - B. Mesopotamian instability
    - 1. Deemphasis of afterlife
    - 2. Judaism
      - a. Ethical monotheism
      - b. Messiah/Messianic Age
  - C. Mesopotamian stability
    - 1. Persian Empire
    - 2. Zoroastrianism
      - a. Zend-Avesta
      - b. Judgment
        - (1) Immediate
        - (2) Second (later)

- D. India: Hinduism
  - 1. Wheel of life
  - 2. Reincarnation
  - 3. Nirvana
  - 4. Dharma/Karma
  - 5. Maya
  - 6.Writings
    - a. Vedas - collections of hymns
    - b. Commentaries on Vedas
      - 1. Brahmanas
      - 2. Upanishads
    - c. Epics
      - 1. Ramayana - Vishnu incarnated as Rama
      - 2. Mahabharata
        - a. Vishnu incarnated as Krisha
        - b. Bhagavad-Gita

- E. India: Buddhism
  - 1. Protest
  - 2. Middle Way
  - 3. "Four Great Truths"
  - 4. "8-Fold Path"
  - 5. Writings: Tripitaka

III. Chinese Philosophies

- A. Confucianism
  - 1. Confucius
  - 2. Writings: Analects of Confucius
  - 3. Concepts
    - a. Identity
    - b. Words
    - c. Family relationships
    - d. Education
    - e. Civil Service
    - f. Influence
      - (1) Mencius
      - (2) Mao Zedong
- B. Daoism/Taoism
  - 1. Laozi (Lao-Tse)
  - 2. Harmony with nature
  - 3. *Yin/Yang*
  - 4. Writings: Tao Ten Ching
  - 5. Influence
    - (1) Rousseau
    - (2) Thoreau
- C. Influence upon art
  - 1. Paintings
  - 2. Architecture
    - (1) Forbidden City
    - (2) Other temple complexes
  - 1. "100 Schools of Thought"
- D. Influence upon other philosophy
  - 1. "Hundred Schools of Thought"
  - 2. Shinto in Japan

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NAME ______________________ Per. ______

	EGYPT	MESOPOTAMIA		INDIA		CHINA	
	Ancient Egyptians	Hebrews J ______	Persians Z ______	H ______	B ______	C ______	T/D ______
Monotheistic or Polytheistic						X	X
Name(s) of God(s) or Supreme Being(s)						X	X
Characteristics of God(s)						X	X
Founder(s)							
Century founded							
Description of belief in afterlife						X	X
Charateristics of moral laws or ethical beliefs							
Holy Books- Name and brief description of each							
Influence upon art							
Influence upon what other religions?							

Thorough!

75/75 A+

NAME ______________________ rer./ 3

	EGYPT	MESOPOTAMIA		INDIA		CHINA	
	Ancient Egyptians	**Hebrews** Judaism	**Persians** Zoroostrianism	**H**induism	**B** uddhism	**C** onfuclanism	**T/D** aoism
Monotheistic or Polytheistic	Polytheistic	Monotheistic	Monotheistic	Monotheistic	Monotheistic	X	X
Name(s) of God(s) or Supreme Being(s)	Amon Re - sun god - most impt Osiris - God of Nile · Isis - moon God	· One God - many names · Yahweh (Adonai)	· Ahura Mazda → Good · Ahriman → bad force	Brahm · lesser gods are manifestations · trinity (Brahma, Vishnu, Shiva) · most impt	Buddha · as it developed	X	X
Characteristics of God(s)	· animism ~ · all have spirit · associated with sacred animal signs · crocodile, scarab	· omniscient · omnipotent · omnipresent · omniaction · eternal · invisible · protector · provides · God to fear	· locked in struggle · good (AM) will win	· includes everything · incl. nothing abstract concept · universal · monism · God + humans are one	· loving · peaceful · caring	X	X
Founder(s)	Pharaohs - Polytheism Amenhotep IV → Monotheism	God · person Abraham	· Zoroaster · religious reformer	· Bhramin Priests · Indo-Aryans	· Siddartha Gautama · Prince	Confucius	Laozi
Century founded	Polytheism → 20th B.C (2000) Monotheism → 14th BC (1362-08)	· 20th B.C. · 2000 BC	· 7th B.C. · 600's B.C	· 20th BC or 17th BC · 2000 BC or 1700 B.C.	· 6th B.C. · (534 BC)	· 6th BC · 551 B.C	· 6th BC · 500's B.C
Description of belief in afterlife	· everyone has - incl animals · both soul and body · osiris weighs against feather · balance - eternal blessing · not balance → eaten of dead · buried w/ tools needed in life	· God holds accountable · Deemphasis on · living in present most impt.	· Two Judgements 1 Immediate · good > bad → Ahura Mazda · eternal blessings · bad > good → Ahriman 2 Second · Cataclysmic Change · All souls rise	· Wheel of life · Birth, preservation, destruction · Reincarnation · Soul thru multiple existences · progress depends on life · Nirvana · Soul at rest · united with Bhram	· Reincarnation · progress depends on life · Salvation · attained by: · Four noble truths · Eight-fold path · living here + now most impt	X	X
Charateristics of moral laws or ethical beliefs	· good character · morally pure life · leads to rewards in afterlife	· Ten Commandments · Morally pure life · Ethical Monotheism · living moral life · God demands it · Ethic, not ceremonies	· lying is most shameful · debt is form of lying · morally pure life · later rewards	· Dharma - fulfill duty · Karma - consequences of Dharma · Respect all life forms · morally pure life	· Denounce desire · Follow eight-fold path · ethics, not ceremonies · Quiet, thoughtful	· Golden Rule · Respect elders + ancestors · Accept role · perform duties · relationships most impt. · government be virtuous · set example for the people	· be harmonious w/ nature · no riches / power · be quiet, thoughtful, humble · shun politics
Holy Books- Name and brief description of each	Book of Dead · papyrus scrolls · to ancestors · guide to afterlife	· Torah · first 5 books Old Testament · Talmud · commentaries on Torah	· Zend-Avesta · teachings of Zoroaster	· Bhagavad Gita · living morally pure life · Vedas · collection of hymns · Upanishads · epics	· Tripitaka · teachings of Buddha	· Analects · thoughts, philosophies writings · recorded by pupils	Tao Te Ching · writings of Laozi
Influence upon art	· Sphinx · sun god monument · Statues of Gods	· history · subject of many paintings	· Struggle of Good + Bad · subject of many works	· Bronze circle of fire · wheel of life · special temples · statue enclosed by four walls	· Gupta Cave paintings · depicts Buddha + followers · Statues of Buddha	· Focuses on people · relationships	· Focus on nature · harmonious
Influence upon what other religions?	· sumerian	· whole western Civilization · Ethical Monotheism	Christianity · struggle of Good + Bad	Buddhism · negative	· Shinto	· Shinto · Pupil Mencius' philosophies · throw out bad govt	Shinto

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World History Honors Oral Reports

Objectives: Show change over time concerning issues in countries listed from ancient times (B.C. era) through modern times (20th-21st century A.D.). You must note any significant time periods that occur.

Guidelines:

1. Groups will consist of four or five persons. There can be more or less if necessary.

2. Each group will have one period for its presentation. Each person is responsible for presenting at least a 5-minute segment.

3. Each person must have at least one relevant visual aid that can be clearly seen by entire class. Visual aid can be used for more than one person if it does so appropriately.

4. Each group must pass out a Xeroxed handout with its group's information to each member of the class and the teacher. Handout may be in any organized form such as an outline or a chart.

5. Each member of the group must do his/her fair share of the work.

6. Grades may be given to the group as a whole or to individuals due to the discretion of the teacher. Individual grades may be given if the workload is not evenly distributed within a group.

7. Each person must use at least one primary source and one secondary source, keeping a complete, formal bibliography. For the bibliography, each student must use a variety of sources, including books, magazines, and electronic databases.

8. Each group must make a historical timeline for its own country. Relevant maps are also required for presentation.

9. One notebook containing copies of outlines, charts, maps, and everything visual in the report is due for each group at start of presentations.

10. You will begin research by visiting the library during your period on Monday, November 19th and Tuesday, November 20th. Use time wisely!!

11. Notebooks are due on December 10th. Presentations will begin on December 11th.

Countries/Regions: Students are organized into the following panels of countries.

1. Afghanistan
2. China
3. Egypt
4. Iran / Persia
5. Iraq
6. Israel / Palestine
7. Saudi Arabia / Arabia
8. South Asia (Pakistan, India)
9. Turkey

Topics: Each student within a group focuses on one topic.

1. Population and Food Supply
    - Overpopulation
    - Birth and death rates
    - Religious policies affecting population and food supply
    - Food sources
    - Famine
    - Disease

2. Economic Issues
    - Agricultural vs. industrial growth
    - Self-sufficiency
    - Use of natural resources
    - Monetary system
    - Technological inventions (includes transportation and communication)

3. Human Rights
    - Law codes
    - Gender issues
    - Personal freedoms
    - Education equality
    - Political policy affecting human rights

4. Ethnic/Religious Conflicts
    - Terrorism
    - Armaments
    - Refugees (causes, treatments)
    - Kinds of governments
    - "Holy Wars"

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This report's bibliography focuses on books I have found helpful, especially the Advanced Placement and high school level world history books (samples often available from publishers.) I did not use primary sources in researching this paper, except when quoted in other texts. Varied translations of primary sources of philosophers' writings would be useful for teacher or student research and are easily available in bookstores, libraries or on-line. The Stearns text, published in 2001, lists extensive on-line sources. The sources below which can most easily be read by younger students include books by Halliburton, Hart, Hoff, and Ross, and the National Geographic articles.

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Moneeka Settles

Title: **Chinese History Unit from c. 2000B.C.E. to 220 C.E.**
9th grade two week unit

Summary of the Unit:

This unit is used in a team taught ninth grade Humanities course. The goal of the course is to combine history and English in order to study the religion, politics, and origins of ancient cultures. For this unit, most of the history of the time period will be learned through lectures done by the teachers. The teachers will lecture on the Xia, Shang, Zhou, Qin and Han dynasties basic characteristics (their political leaders, time periods, changes in politics, changes in social structure, evolution of religious and philosophical thinking). The basics of these times are supplemented by primary and secondary source readings that will help the students discover and explore themes for themselves. Students will read Chinese cosmology in order to get a sense of the power and importance of heaven and the value of balance found through the principles of Yin and Yang. They will read excerpts from historical texts that describe why the Zhou and Han dynasty lost the mandate of heaven in order to understand how the shifts in political power were explained and understood. The readings from Confucius and Hsun Tzu give the students a window into understanding the value placed on the scholarly class, the establishment of bureaucracies, the importance of reciprocity and ancestor worship. This couples nicely with learning about the history and politics of the time in which the Zhou dynasty developed a strong feudal system that was highly bureaucratic, demanding respect for the king and the lord. The readings from Han Fei Tzu give a first hand account of the thinking behind Legalists doctrine, this goes hand in hand with reading folk tales about the Emperor Chin Shi Huang Ti and learning about the building of the Great Wall, the establishment of roads, a postal system and effective means for keeping a large tract of land unified. The philosophy behind Legalism helps students to understand why Chin Shi Huang Ti believed and acted the way he did. The Taoist texts are terrific for learning about and explaining the Chinese outlet for appreciating nature, the unknown, and the uncontrollable philosophical side of human thinking. All of these religious and political elements are revealed in the stories about the Eight Immortals in their mythology. These stories are great for pulling out elements of Taoist, Confucian, and even legalist thinking since they all show up in the folk tales of the Eight Immortals.

Curriculum Project
Fulbright-Hays Seminars Abroad Program
Moneeka Settles
Chinese History Unit from c. 2000 B.C.E to 220 C.E.

9th grade curriculum for an Ancient Cultures World History course.
Two week unit

The goal of this unit is to use creation stories, myths, religious texts and artifacts in order to observe and then make inferences about the ancient Chinese culture.

Essential Questions:

- How does the belief in the Emporer's mandate of Heaven get reinforced in Chinese culture?
- What is the origin of Confucian, Taoist and Legalist thought?

How are the stories of the Eight Immortals an integration of Confucian and Taoist thought?

- What is the political structure of ancient China?
- How is the model of an all powerful emperor backed by an efficient bureaucracy reflected in Chinese philosophy and religion?
- How is Chinese ancestor worship reflected in the development of Chinese writing, and myths?

Table of Contents:

1. Notes on Chinese History to be lectured throughout the unit. 1-5
2. Two group work activities which explore the origins of the oracle bones and the history of the first dynasties. II A
3. Maps of the Chou dynasty, the Warring States period and the Han dynasty II 1+2
4. Chinese Cosmology II 3+4
5. Excerpt from the Tso Chuan, describing history from the Chou dynasty. II 5+6
6. Excerpt from modern history text describing problems in the Han dynasty. II 7
7. Excerpt from Han Fei Tzu's legalist doctrine 8-10
8. Excerpt from "Stories of Chin Shi Huang Ti"**** 11-22
9. Excerpts from the Tao Te Ching 23-27
10. Excerpt from Confucius' "The Great Learning" 28
11. Excerpt from the Analects of Confucius 29+30
12. Excerpt from Hsun Tzu's writings 31-36
13. Excerpt from "The Eight Immortals" 37-43-54

14. Excerpt from "Tales of Immortals" 54-56
15. Excerpt from "A Taoist Miscellany" 57 -64
16. Lecture about Forbidden City's architecture and how it reflects the philosophies of Ying and Yang and the Emperor's mandate from Heaven. Notes included. Personal slides of the Forbidden City used.

Assessment:

1. Students are asked to do an imitative piece of writing. They are to use the style of the Eight Immortals stories.
2. Students complete an exam that covers the China material. Included here.

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India China Test

Pairs (Choose 3)
Rama/ Buddha
Dharma/Reciprocity
Ashoka/Qin Shih Huang-ti
The Five Relationships/ Yin & Yang
Vedas/Oracle Bones

Short Answers (Choose 5 Total)

Answer 2 of the following:

1) Explain the cycle of Chinese Dynastic History. How does the cycle work? What are two reasons for why we find this pattern in Chinese history?

2) Explain how both of the following judgement of the Qin dynasty could be accurate and true:

> ... fat fields, flourishing people, ten thousand chariots, a million troops, a thousand miles of rich fallow land, and an abundance laid up within indefensible borders, truly an arsenal of nature, the most awesome in the world.
>
> ... the country of the Qin has abandoned morality. It has managed its officers by power and its people by slavery... it shares customs with the barbarians. It has the morality of the tiger or the wolf. It delights in cruelty, is covetous of gain, and knows nothing of good faith, ritual righteousness or virtuous action.

3) Compare and contrast the historical significance of the Shi in China and the Brahmin caste in India..

Answer 2 of the following:

4) What are the Four Noble Truths of Buddhism, and what events in the traditional life of Buddha led to their formulation ?

5) According to Buddhism's Nine Incapabilities, the enlightened individual is not capable of evil. How do legalism and Confucianism seek to limit immoral behavior.

6) According to Buddhist thought, how does writing this test mindfully render you more real?

Answer 1 of the following:

7) What values or ideals of Hinduism are embodied by Hanuman?

8) What does the *Ramayana* teach about power? Give three pieces of evidence which support your interpretation.

Quotations. For four, identify culture of origin, text, speaker (if any) and significance.

1) Though the light of the moon is vast and immense, it finds a home in water only a foot long and an inch wide. The whole moon and the whole sky find room enough in a single dewdrop, a single drop of water. And just as the moon does not cleave the water apart, so enlightenment does not tear man apart.

2) "If a man breaks his word, why should the stars above keep their promises not to fall? Why should Fire not burn us all or Ocean not leap his shores and drown us?"

3) "In the whole of the Savati country, everywhere children are dying, parents are dying." Thinking thus, she acquired the law of fear, and putting away her affection for her child, she summoned up resolution, and left the dead body in a forest.

4) Svetaketu did as he was commanded, and in the morning his father said to him: "Bring me the salt you put into the water last night." Svetaketu looked into the water, but could not find it, for it has dissolved... His father then said: "In the same way, O my son, you cannot see the Spirit. But in truth, he is here."

5) For the one who sacrifices and presses Soma, your opulence is a cow milked of the cattle and horses with which she swells to overflowing. There is no one, neither god nor mortal, who obstructs your generosity... when you are praised and wish to give great gifts.

6) "Your will is dreadful, too strong to be neglected; like a bad disesae I must treat it.. Your pains make me hurt. Ask !"
" May I be unslayable and never defeated by the gods or anyone from any heaven, by Hell's devils or Asuras or demon spirits, by underworld serpents or Yakshas or Rakshasas."

7) If for the whole three years of mourning, a son manages to carry on the household exactly as in his father's day, then he is a good son indeed.

China
Humanities
3/3/00

Notes on Early Chinese History

A Simplified Timeline of China

c. 6000 B.C.E.	Neolithic settlements along the Yellow River
c. 1700-1122	Shang Dynasty
c. 1140-256	Zhou Dynasty
6th century	Confucius, Lao Tzu,
c. 400-221	Warring States Period, Shang Yang
221	Qin ruler Unites China
221-210	Qin Dynasty
206 B.C.E.-220 C.E.	Han Dynasty

Xia

Long thought to be mythic, now some evidence suggests that the Xia were a late neolithic culture based in the Yellow River valley. They domesticated millet, pigs, and silkworms. Possible originators of some elements of writing.

Shang

c. 1750 Shang rulers controlled most of North China.
Shang were experts in Bronze Metallurgy
Advanced writing
Oracle Bones
Ruled by a king who was also intermediary between material and spirit world. Power of rulers was derived from land ownership, metal technology, and military strength → chariots.

Nobles practiced intense ancestor worship, and used animal and human sacrifice to propitiate the spirit world. Magic was used to restore balance in Yin/ Yang
Yin: Moon, female, weak, passive, cold
Yang: Sun, male, strong, active, warm

Commoners practiced shamanistic religion.

Zhou

c.1040 B.C.E. Shang ruler overthrown by Zhou leader.
Zhou establish an 800-year dynasty (China's longest). Under Zhou leadership a feudal system of 50 or more vassal lords were ruled by the Zhou overlord - the "Son of Heaven."
Cosmos ruled by an all-powerful Heaven which influenced human affairs.

Marriages, for the nobility, were arranged alliances between families. A strong and highly stylized aristocracy developed. Emphasis on clan and family, lineage and ancestors continued. Chinese society comes to understand itself as markedly different and superior to "barbarians" outside their borders. Peasant marriages followed spring fertility festivals.

After 250 years of stable rule, circa 800 B.C.E., the strong Zhou kings gave way to a set of weaker, more ceremonial kings. In 771, an alliance of rebellious vassals and barbarians destroys almost all Zhou power. A remnant of the family escapes to Lo-yang, an eastern river city, where the ceremonial aspect of kingship continues until 221.
After the dissolution of Zhou authority in 771, the relations between the feudal lords become increasingly strained. By c. 400, these lords are engaged in intermittent warfare with eachother, with no leader establishing a unified kingdom until 221, when the leader of the Qin wins out over the rivals and begins a new dynasty.

Qin Dynasty

The kingdom of Qin became one of the dominant powers in the struggles of the Warring States Period. Qin leaders, heavily influenced by the legalist thought of 4th century philosopher Shang Yang, developed an increasingly militaristic and centrally organized state. Qin power grew through out the 3rd century until 221 b.c.e. when its leader, Shih huang-ti defeated the last Chou emperor and decared himself emperor of the new Qin dynasty.

The Qin dynasty's legalist system sought to place all power in the hands of the emperor by replacing regional leadership with a strong central bureaucracy. The emperors administration managed a vast number of public functions including the maintenance of the military, taxation, trade regulation, policing, and public construction projects like roads and the Great Wall. To aid the smooth function of civil administration, Shih huang-ti enforced the standardization of currency, weights and measures, and event the track width of roads and wagon axles. His rule was also distinguished by the high taxes, forced labor recruitment, and severe legal punishments necessary to achieve these accomplishments in such a short time. He used a system of secret police and strict policies of censorship to enforce his rule. He persecuted Confucian leaders and attempted to destroy all their books and institutions.

The Qin Empire became collapse almost immediately after Shih huang-ti's death. Revolt, which was started by two laborers on a forced work project, quickly spread across China. Liu Bang, a talented commoner, arose as the leader of the rebels who eventually seized the Qin capital and installed him as the emperor of the new Han dynasty

Han Dynasty

Former Han

Liu Bang, now called Han Kao-tsu, rejected the extreme legalism of the Qin period. He experimented with a return to a feudal leadership system, but upon finding that many of his dukes were not reliable defenders of the emperor in war time, he adopted policies aimed at bureaucratizing the empire. By forcing lords to divide their domains among their sons, his policy broke up China's powerful regional kingdoms within a couple of generations. A century later, Emperor Han Wu-ti (140-87b.c.e) finished developing the bureaucratic systems, staffed by the university-educated shi, that remained the dominant form of civil administration throughout most of China's history. Throughout the Han period, China was constantly threatened by invasions of the Hsiung-nu, a warlike nomadic people that periodically attacked from the plains of central Asia. But the
Chinese turned them back, and lands under control expanded, eventually reaching northern Korea, Southeast Asia, and Mongolia. Trade, and the wealth that came of it, expanded even beyond these boundaries. With the expanded trade came a larger, wealthier and more powerful merchant class.

Wang Mang

By the beginning of the first millenium c.e., land ownership was increasingly concentrated in the hands of the extremely wealthy landlords. More farmers worked as tenants and received only a very small income after paying out a large share of their crops to the owners. In 9 c.e., Wang Mang, a powerful minister was appointed regent to the infant Han emperor. He overthrew quickly seized full control and announced a series of radical economic reforms. However, when the reforms were not carried out, and civil disorder ensued, rebellions sprang up across China. By 24 c.e., a member of the Han family regained control.

Later Han

The restored Han dynasty ruled until 220 c.e. when conflict between regional leader divided China. During the later Han the development of the Confucian education and government system continued to develop. The commercial system also expanded, and contacts with surrounding civilizations increased. It was during this period that Buddhism began to spread in China. Soon Confucian, Taoist, and Buddhist thought all exerted an important influence on Chinese culture.

China
Geology
All rivers run west to east because of India pushing it up.

Forbidden City
Constructed in 1406 -1420

Symmetry is beauty
Stars line up north to south and so does the city.
For the Chinese, the sky above is divided into 3 portions. Middle portion is where the King of Heaven lives. So, on earth, the emperor should live in the middle.
Hall of drum and bell are along the axis . Drum would mark the time n the evening and the bell would mark it in the morning.

Ying and Yang elements.
Emperor should face south =yang
Ying section is where the wives live.
Yang section is where the emperor's work is done.
Ying section is densely populated
Yang section is open
15 buildings match the 15 stars in the middle part of the sky
#9 and #15 are the important numbers of the book of changes.
Tianamen gate has 5 small gate openings, each door has nine nails lined up.
Left side is the temple for ancestors and is the human being side
Right side is the temple for harvest, and the earth side.
Emperor receives the military on the right side, yang side
Receives ministers on the left side, ying side.
Tiger gate is the ying side where those sentenced to death passed through
Dragon gate is the yang side where those who won the highest exam marks passed through.
Temple of heaven is ying
Temple of earth is yang

5 elements

metal	wood	water	fire	soil
west	east	north	south	center
white	green	black	red	yellow

Left side =temple of harvest, in the square building there are 5 different soils

Earth is square and the sky is round
3 main halls
supreme, middle and preserving harmony
emperor preserves harmony between ying and yang
The buildings and stairs themselves form the character for soil.

Emperors son lives in the east , the tiles are green
The women sleep in the north and the tiles are black

See notes on feeling of moving through the forbidden city
Prepared your mood as you moved north to see the emperor
Walked the 1000 paced corridor
Marble corridor is like walking through the clouds on your way to heaven
Pass along tall red walls, make you feel constrained
Pass through meridian gate which is very tall and ominous feeling
Pass harmony gate and enter largest open space in the city to make you feel small
Open spaces and narrow halls give you sense of constraint and release.
Legend says that there are 9999 and one half rooms but there are really 8000 or so
There are set height and widths that cannot be exceeded.

Roofs demarcate the ranks. 4 slopes and 2 layers symbolize administrative affairs.
Dragon eating fire on the roofs

Religion

Confucious is considered the first social activist, first educator
Tao for them means "the correct way of handling man, nature and society."
"In a state with Tao people can live straight and talk in straightforward way"
"The social order under the wise rule of the sage emperor and on basis of proper public morals"
To achieve the Tao: Cultivate personal life, regulate the family life, put the state in order and bring peace to the world"

Confucian Temples are called culture temples.
Confucianism was very attentive to social affairs, helped the Chinese enter the world of philosophy, taught people to be nationalistic, collectivism, emphasized family life.

Was negative in that in overemphasized the group over the individual, and there was a negative attitude towards women.

Taoism
Tao is the ultimate oneness that brings heaven and earth together. Ying and Yang together, which is the germ of life.
Tao is the source of life. All physical beings have their energy because of the tao, man cannot go against the tao.
Self-evolution = tao
Self-cultivation = confucian
Taoist notion of self evolution is naturally coming to be, Confucian wants man to search for the best.
Tao = live in a plain way and think in a high way.
Officials embrace confucianism, intellectuals embrace taoism.

Taoist religion
Divination = I Ching
Fortune telling and foods and sexual practices.
Qin dynasty searched for immortality pills through peaches and ground jade in dew drops.

New elements in Chinese language from Buddhism.
"people are linked by destiny"
Evil is punished through retribution

Negative aspects of Taoism and Buddhism -- very superstitious, generates passivism and escapism, encourages people not to stand out, not to ask first, the Chinese became used to suffering and going with the flow.
Confucianism gave the officials the power and means to rule
Taoism and Buddhism give the common folk a way to live their lives that is rather passive in the face of rulers.

Romance of the Three Kingdoms and Journey to the West -- two classic novels

II. ④

Early Huang-ho Civilizations
Group Work Activities

Situation #1
In the 1890s scholars discovered that peculiar and ancient bones were being sold in the markets of Chinese cities. The bones were sold as "dragon bones" and ground up for medicine. Further investigation showed that the bones all originated in the same region of the Huang-ho river valley, where they were often accidentally unearthed by farmers while plowing their fields.

The bones had the following characteristics
- most appeared to be the shoulder blades of pigs
- were drilled into on one side
- carbonized by fire and cracked on the surface
- The cracks were traced over with paint
- The shapes traced in the bones closely resembled later Chinese characters.

Subsequent excavations unearthed many of these bones in close proximity to the remains of whole animals and a few humans. The excavations also indicated that the sites were among the earliest in China.

Question: What was the purpose of these bones? How were they used?

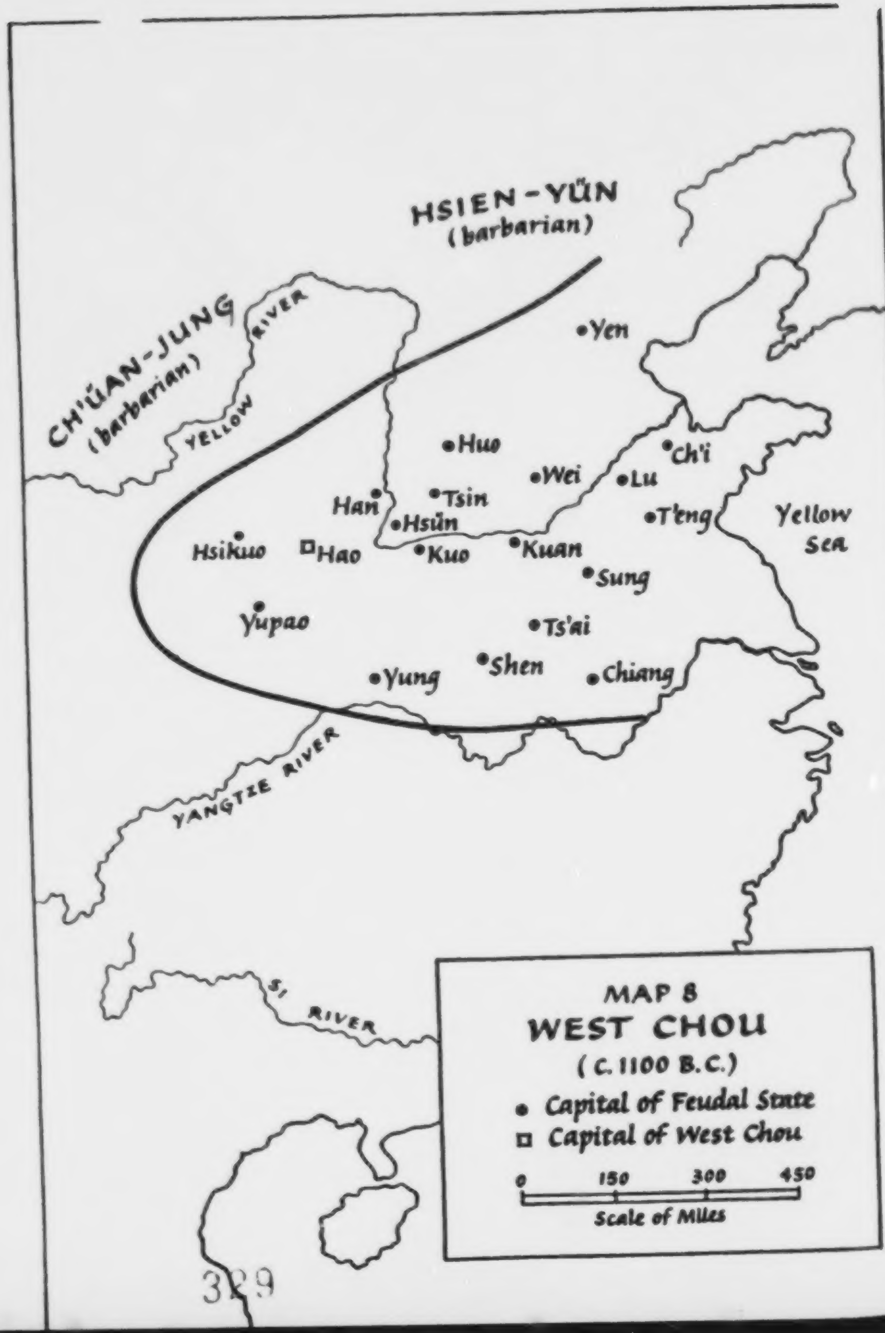
Situation #2
The Histories of China, written around the third and second centuries b.c., describe The first two dynasties the Hsia and the Shang. These sources indicated that the Hsia was founded more than 2,000 years before and that it was replaced by the Shang several hundred years later. These accounts describe the early Hsia emperors as having been wise and effective in ruling their empire, and as having invented most of the arts of civilization (agriculture, irrigation, writing, etc.) They then describe the incompetence of Hsia's last emperor, who emerses himself in the pleasures of the palace and neglects his kingdom. The reader is told that the people flocked to the leadership of the near-by Shang nobility who defeated the Hsia and founded their own dynasty.

The above story is semi-mythological and the details cannot be verified. Try to come up with reasonable explanation of what really happened based on the following information.
- the area of Anyang contains paleolithic, and neolithic artifacts
- the Hsia appear to have been the first complex civilization in the area

The following remains are associated with the Hsia:
- finely made stone tools
- ceramics,
- domesticated animals,
- grain storage
- Their cities do not appear carefully planned

Later Shang artifacts, dating from after 1700 bc, include:
- thousands of "dragon bones'
- Stone and Bronze weapons
- Chariots and Horses
- Glazed pottery
- Their cities are planned on a neat grid

Questions:
1. In what ways might this information confirm the story told by second century writers
2. What alternative stories could be supported by the evidence



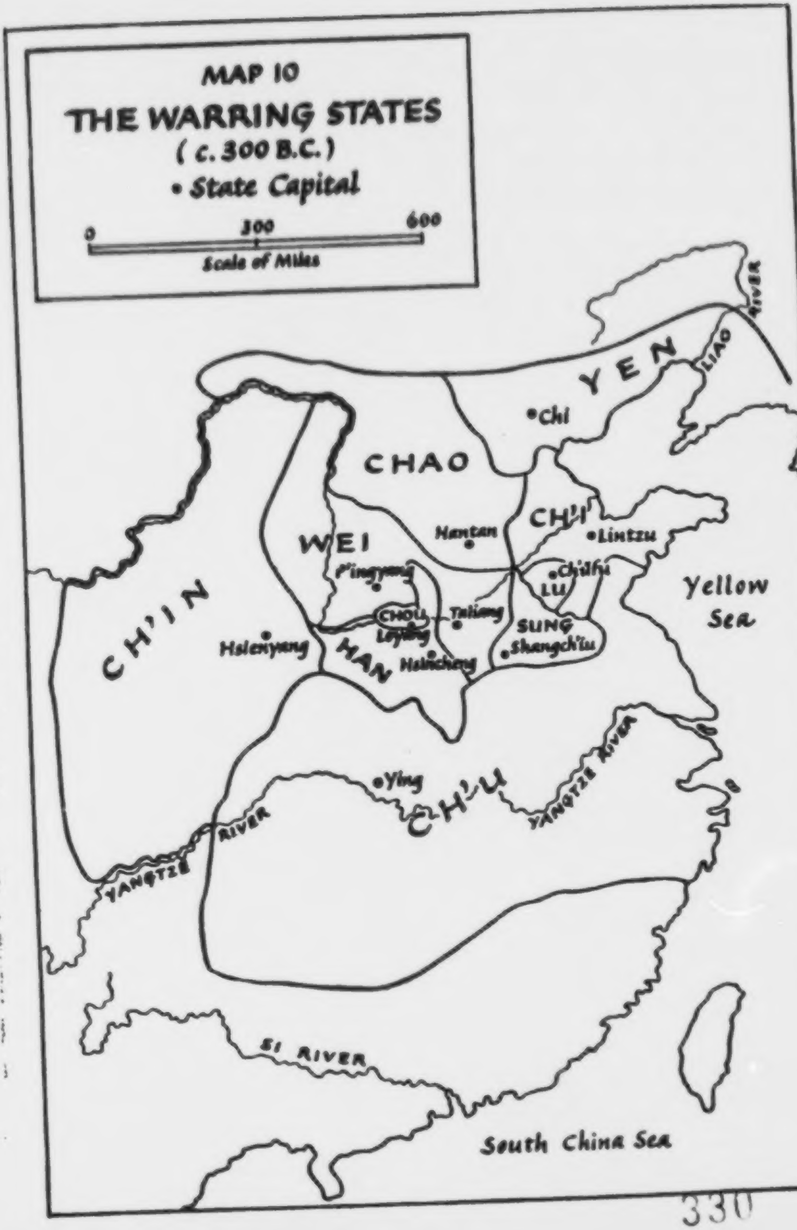
MAP 8

WEST CHOU

(c. 1100 B.C.)

- ● Capital of Feudal State
- □ Capital of West Chou

0 150 300 450
Scale of Miles
HSIEN-YÜN
(barbarian)
CH'ÜAN-JUNG
(barbarian)
YELLOW RIVER
Yen
Huo
Wei
Lu
Ch'i
Han
Tsin
Hsün
T'eng
Yellow Sea
Hsikuo
Hao
Kuo
Kuan
Sung
Yupao
Ts'ai
Yung
Shen
Chiang
YANGTZE RIVER
SI RIVER



MAP 10

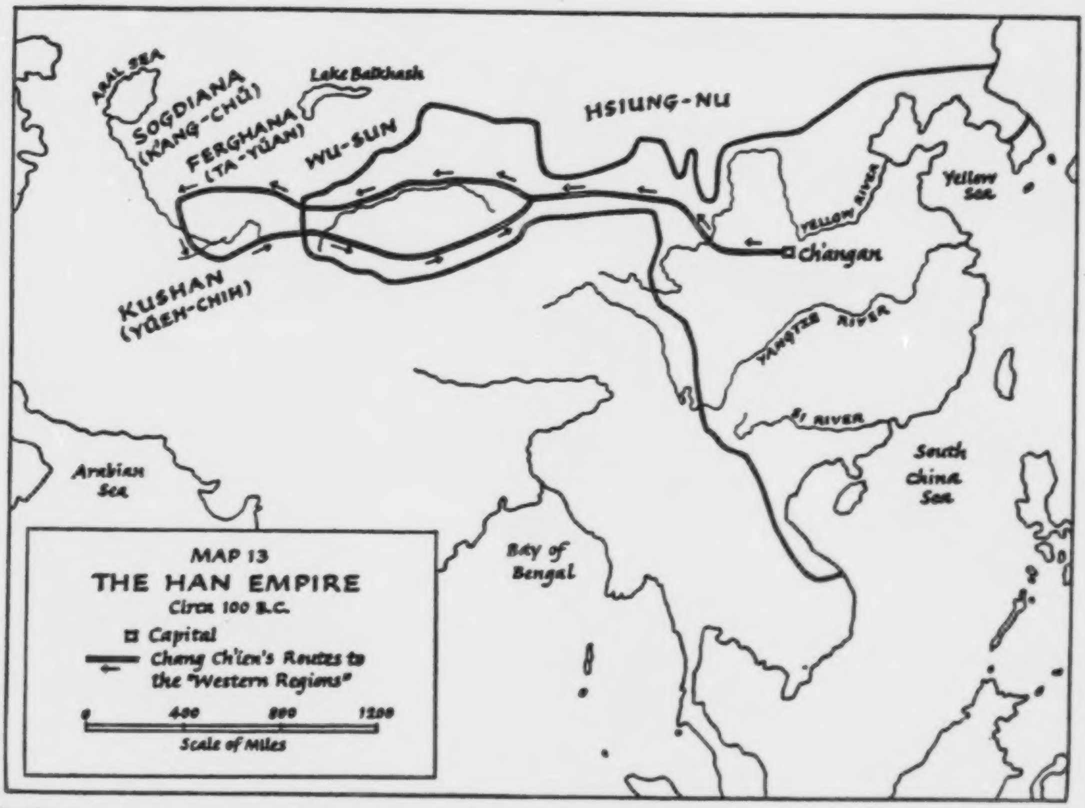
THE WARRING STATES

(c. 300 B.C.)

- ● State Capital

0 300 600
Scale of Miles
YEN
LIAO RIVER
Chi
CHAO
WEI
CH'I
Hantan
Lintzu
P'ingyang
Ch'üfu
LU
CH'IN
CHOU
Loyang
Taliang
SUNG
Shangch'iu
Hsienyang
HAN
Hsincheng
Yellow Sea
Ying
CH'U
YANGTZE RIVER
SI RIVER
South China Sea

II ②


MAP 13
THE HAN EMPIRE
Circa 100 B.C.

Capital
Chang Ch'ien's Routes to the "Western Regions"
0 400 800 1200
Scale of Miles
ARAL SEA
SOGDIANA (K'ANG-CHÜ)
Lake Balkhash
FERGHANA (TA-YÜAN)
WU-SUN
HSIUNG-NU
KUSHAN (YÜEH-CHIH)
Ch'angan
YELLOW RIVER
Yellow Sea
YANGTZE RIVER
SI RIVER
South China Sea
Arabian Sea
Bay of Bengal

CHINESE COSMOLOGY

yin - water / moon / female
yang - fire / sun / male

The Creation of the Universe

The following account of the creation is taken from the *Huai-nan Tzu*. Though mainly Taoist in conception, it was adopted by Han Confucianists to round out their cosmology, as seen in the *Po-hu t'ung or Discussions in the White Tiger Hall*, a work representing the official Confucian views of the Latter Han. This same account of the creation was also taken over by the Japanese and prefaced to their native mythology in the *Nihongi*.

[From *Huai-nan Tzu*, 3:1a, 14:1a]

Before heaven and earth had taken form all was vague and amorphous. Therefore it was called the Great Beginning. The Great Beginning produced emptiness and emptiness produced the universe. The universe produced material-force[2] which had limits. That which was clear and light drifted up to become heaven, while that which was heavy and turbid solidified to become earth. It was very easy for the pure, fine material to come together but extremely difficult for the heavy, turbid material to solidify. Therefore heaven was completed first and earth assumed shape after. The combined essences of heaven and earth became the yin and yang, the concentrated essences of the yin and yang became the four seasons, and the scattered essences of the four seasons became the myriad creatures of the world. After a long time the hot force of the accumulated yang produced fire and the essence of the fire force became the sun; the cold force of the accumulated yin became water and the essence of the water force became the moon. The essence of the excess force of the sun and moon became the stars and planets. Heaven received the sun, moon, and stars while earth received water and soil. [3:1a]

When heaven and earth were joined in emptiness and all was unwrought simplicity, then without having been created, things came into being. This was the Great Oneness. All things issued from this oneness but all became different, being divided into the various species of fish, birds, and beasts. . . . Therefore while a thing moves it is called living, and when it dies it is said to be exhausted. All are creatures. They are not the uncreated creator of things, for the creator of things is not among things. If we examine the Great Beginning of antiquity we find that man was born out of nonbeing to assume form in being. Having form, he is governed by things. But he who can return to that from which he was born and become as though formless is called a "true man." The true man is he who has never become separated from the Great Oneness. [14:1a]

Theories of the Structure of the Universe

Astronomical speculations about the structure of the universe were the subject of much controversy in Han times and were to occupy a large place in later Chinese thought until Western theories were introduced. There were two major theories, with minor variations, regarding the nature of the universe which strove for acceptance among the scholarly world from the end of the Former Han. One of these, the so-called *Hun t'ien* or ecliptical theory, was championed by the scholar Chang Heng (A.D. 78–139). Though most of our

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[2] The word *ch'i* translated in our readings as material-force or vital force, in order to emphasize its dynamic character, plays an important part in Chinese cosmological and metaphysical thought. At times it means the spirit or breath of life in living creatures, at other times the air or ether filling the sky and surrounding the universe, while in some contexts it denotes the basic substance of all creation.

E
③

knowledge of these theories is derived from later sources (principally the Treatise on Astronomy of the *Chin shu*), there seems no reason to believe that they do not represent in general the theories as they were expounded in Han times. The following is Chang Heng's explanation of the *Hun t'ien* theory.

[From Chang Heng, *Hun-t'ien i* in Hung I-hsüan, *Ching-tien chi-lin*, 27:1a–b]

Heaven is like an egg, and the earth is like the yolk of the egg. Alone it dwells inside. Heaven is great and earth is small. Inside and outside of heaven there is water. Heaven wraps around the earth as the shell encloses the yolk. Heaven and earth each are borne up and stand upon their vital force, floating upon the water. The circumference of heaven is 365¼ degrees. This is divided in half, so that 182⅝ degrees are arched above the earth, while 182⅝ degrees are cupped under the earth. Therefore there are 28 heavenly constellations, half of them visible and half invisible. Its two extremes are called the south and north poles. The north pole is the apex of heaven, but it is elevated 36 degrees above the true north of the earth. The north pole is the axis, hence 72 degrees of this upper sphere are constantly visible. The south pole is the other apex of heaven, but it also is deflected 36 degrees below the true south of the earth. It is the axis for the lower half, hence 72 degrees of the lower half are constantly hidden. The two poles are 182+ degrees apart. Heaven turns about the earth like a cart wheel, revolving constantly without stop. Its form is complete and encircling, hence it is called the "encircling heaven" (*hun t'ien*).

To this was opposed a rival theory, the *Kai t'ien* or equatorial theory, described as follows:

[From *Chin shu*, 11A:1b]

Heaven is like an umbrella, earth like an overturned dish. Both heaven and earth are high in the middle and slope down at the edges. The point beneath the north pole is the center of both heaven and earth. This is the highest point of earth, and from here it slopes down on all sides like water flowing downward. The sun, moon, and stars alternately shine and are hidden and this makes the day and night. The highest point in the center of heaven, where the sun is at the winter solstice, is 60,000 *li* from the horizontal line representing the level of the edges of heaven. The height of the earth at its highest point beneath the north pole is also 60,000 *li*. The highest point of the earth is separated from the horizontal line representing the level of the edges of heaven by 20,000 *li*. Since the highest point of heaven and earth correspond, the sun is constantly at a distance of 80,000 *li* from the earth.

There are minor variations on this theory. Both theories seem to have arisen around the end of the Former Han, but there are precedents for them in earlier literature. Though the *Hun t'ien* theory gained the ascendancy, there were many advocates for both sides and the controversy continued until contact with the West. The great fault of the *Kai t'ien* theory was obviously its failure to account for the appearance and disappearance of the sun. This led to modifications in the theory, some scholars declaring that the earth was flat, some that both the earth and heaven were flat, or that the center of the umbrella-like heaven was inclined so that the edge of heaven revolved a little below the surface of the earth. Wang Ch'ung of the Latter Han was a follower of the *Kai t'ien* theory, with some modifications, and explained the rising and setting of the sun as follows:

[From *Lun heng*, Sec. 32, 11:8b–9a]

Heaven is flat just as the earth is flat, and the rising and setting of the sun is due to the fact that it revolves along with heaven. . . . To the gaze of men it appears that heaven and earth unite at a distance of no more than ten *li*. This is only the effect of distance, however, for they do not actually come together. In the same way when we seem to see the sun set, it does not actually set. The illusion of setting is the effect of distance. . . .

As an experiment, let a man take a large torch and walk at night down a road which is level and without obstructions. By the time he has gone less than one *li* from the observer the light of the fire will have disappeared. The fire, of course, has not actually gone out. It is only the effect of distance. In the same way when the sun revolves to the west and disappears from sight, it does not actually set.

II ④

11

Problems in the Chou Dynasty

The following selections are drawn from the *Tso Chuan,* an ancient Chinese history describing events in the Chou dynasty. All of them report conversations between rulers and their ministers about crises in the kingdom. Take notes on what problems are being faced. Try to infer from the stories how the author believes wise leadership should be conducted (again, take notes).

DUKE HSI 21ST YEAR (639 B.C.)

In the summer there was a great drought. Duke Hsi of Lu wanted to burn the shaman Wang alive.[7]

Tsang Wen-chung said, "That won't remedy the drought! Repair your inner and outer city walls [in order to give employment to the people]. Eat simply, reduce expenses, pay heed to agricultural matters, encourage people to share. These are what you should tend to. What can shaman Wang do? If Heaven wants him killed, it shouldn't have brought him into existence in the first place. And if he can really cause a drought, then burning him alive will only make it worse!"

[illegible] attention to the peoples needs. no- [illegible] kill sham

The duke followed this advice. The year was one of dearth, but the people suffered no harm.

* * *

The following brief narrative concerns the ruler of Chu, a small state in Shantung adjoining Lu, and the concept of *ming*, fate or destiny, which may refer either to one's mission in life or one's allotted life span. The discussion plays on these two meanings of the word.

DUKE WEN 13TH YEAR (614 B.C.)

Duke Wen of Chu divined by the tortoiseshell to determine if he should move his capital to the city of Yi. The historian who conducted the divination replied, "The move will benefit the people but not their ruler."

The ruler of Chu said, "If it benefits the people, it benefits me. Heaven gave birth to the people and set up a ruler in order to benefit them. If the people enjoy benefit, I am bound to share in it."

[illegible] if it benefits the people

Those around the ruler said, "If by taking warning from the divination you can prolong your destiny, why not do so?"

The ruler replied, "My destiny lies in nourishing the people. Whether death comes to me early or late is merely a matter of time. If the people will benefit thereby, then nothing could be more auspicious than to move the capital."

In the end he moved the capital to Yi. In the fifth month, Duke Wen of Chu died.

The gentleman remarks: he understood the meaning of destiny.

II(6)

In the episode that follows, an event of seemingly prodigious nature is reported to Duke P'ing of Chin. When the duke questions his wise adviser Shih K'uang or Music Master K'uang, the latter adroitly uses the opportunity to deliver a reprimand. The narrative concludes with remarks by another sage of Chin, Yang-she Shu-hsiang.

DUKE CHAO 8TH YEAR (534 B.C.)

Eighth year, spring. A stone spoke in Wei-yü in Chin. Duke P'ing of Chin questioned Shih K'uang, saying, "How can a stone speak?"

Shih K'uang replied, "A stone cannot speak. But perhaps something took possession of it. If not, then the people who reported it must have made a mistake. Nevertheless, I have heard it said that if enterprises are not undertaken at the proper time, resentment and grumbling will arise among the people. And then even things that do not speak will do so.

strange things
are happening:
people can't
[illegible]
[illegible]

"Now our halls and palaces are lofty and lavish, and the people's strength is impaired and exhausted. Resentment and grumbling continually arise, for the people cannot go on living as human beings. It is hardly surprising that a stone should speak!"

At this time the ruler of Chin was engaged in building the palace at Ssu-ch'i.

Yang-she Shu-hsiang of Chin remarked, "Shih K'uang's words are those of a gentleman. The words of a gentleman are trustworthy and capable of proof. Therefore resentment never comes near him. The words of a petty man are irresponsible and lacking in proof. Therefore resentment and blame fall on him. This is what the *Odes* means when it says:

> Pitiful is he who cannot speak!
> His words have barely left his tongue
> when his body encounters distress.
> Lucky is he who can speak!
> His skillful words are like a current
> bearing his body to a place of rest.[6]

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[6] "Lesser Odes," *Yü wu cheng*, Mao no. 194. I have translated the lines in a way that seems to fit the context here. Interpretations put forward by commentators of Han and later times give the lines a quite different interpretation, taking the term *ch'iao yen*, translated here as "skillful words," to be pejorative, i.e., "clever words" or "artful words."

3

The following selections are from a modern text on Chinese history (Dun I. Li, *The Ageless Chinese: A History*). They describe the crises surrounding the death and birth of Chinese dynasties. For each, make a list of things that seem to hasten the collapse of the ruling dynasty. Take notes on how new leaders assume power, and why.

3

The Collapse of the Han Dynasty

Towards the end of the Later Han dynasty, nominal sovereignty was still vested in the emperors, but actually they were puppets of whichever ministers or governors were in a position to control them. As rumor gained ground that the Han dynasty had lost the mandate of Heaven, rebellions sprang up like bamboo shoots after an early spring shower. Some had noble, well-defined purpose; others were simply organized banditry. Among the rebels the most destructive was a group called Yellow Turbans, a religious sect which claimed the ability to cure bodily ills through the use of charms and incantations. It was sometimes called "the Sect of Five Bushels," because initiation into membership cost five bushels of rice. As Han prestige continued to decline, the Sect began to exploit popular discontent and transformed its religious functions into those of a political conspiracy; it even had some powerful eunuchs as its allies. In 184 A.D. it raised the standard of revolt; its members wore yellow turbans to distinguish themselves from others. Organized first in the modern Hopeh province, the revolt soon spread to other areas, from Manchuria in the north to as far as Fukien province in the south. City after city fell before the looting and marauding rebels. Governors and magistrates fled as fast as they could. If they were captured, they might be conveniently used as sacrifices for the rebels' "Heavenly God." Powerful as they were, the Yellow Turbans had no appealing ideology nor any constructive programs. Their followers soon became disillusioned and the rebellion collapsed as speedily as it had arisen. By 190 A.D. it had already run its course, after devastating eight provinces for six years. Its leaders were either killed or captured, and most of its followers simply disappeared.

To defend themselves against rebels like the Yellow Turbans and to combat wide-spread banditry in the country, provincial governors were authorized by the imperial government to organize their own fighting forces. Sometimes great landlords took the initiative in mustering large followings for similar purposes, with or without authorization from the imperial government. In such cases, the imperial government usually confirmed the *fait accompli*, granting ranks and titles to local leaders in accordance with their military and political strength. As localism increased, [illegible] among military governors and local leaders

pendent warlords fighting one another to expand their own territories. One of them, Tung Cho, marched into the capital and assumed absolute power, as has been described in the preceding chapter. With his army stationed near the capital and his opponents eliminated, Tung Cho could do whatever he pleased. He deposed the reigning sovereign and placed on the throne a young prince, Han Hsien-ti, who turned out to be the last emperor of the Han dynasty. After the imperial authority had all but disappeared, military governors lost their last scruples and one after another declared their independence from central control. In 192 A.D. Tung Cho was murdered by one of his own men. Amid the confusion that ensued, the capital Loyang became a looting ground for soldiers and bandits alike, who njoyed "burning palaces and starving government officials." This situaion continued until the arrival of Ts'ao Ts'ao who managed to restore ome kind of order in North China.

Of all the warlords of this period, Ts'ao Ts'ao (d. 220 A.D.) was erhaps the ablest and certainly the most colorful. As his father was an dopted son of a eunuch, he had no family prestige to be proud of and ad to depend upon his own ingenuity for his drive towards power. He rst became nationally known when, as a military governor, he successlly defended his province against the Yellow Turbans who had run ld in other areas. Through a series of conquests and successful maniputions, he became the new strong man and took over the reins of the imial government as prime minister. With the imperial authority behind , he defeated and eliminated one warlord after another until he ught North China under his control. However, he was stopped short

Chaos is bad

Powerful leaders are the key

re-establishing control

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When the sage rules the state, he does not count on people doing good of themselves, but employs such measures as will keep them from doing any evil. If he counts on people doing good of themselves, there will not be enough such people to be numbered by the tens in the whole country. But if he employs such measures as will keep them from doing evil, then the entire state can be brought up to a uniform standard. Inasmuch as the administrator has to consider the many but disregard the few, he does not busy himself with morals but with laws.

Evidently, if one should have to count on arrows which are straight of themselves, there would not be any arrows in a hundred generations; if one should only count on pieces of wood which are circular of themselves, there would not be any wheels in a thousand generations. Though in a hundred generations there is neither an arrow that is straight of itself nor a wheel that is circular of itself, yet people in every generation ride carts and shoot birds. Why is that? It is because the tools for straightening and bending are used. Though without the use of such tools there might happen to be an arrow straight of itself or a wheel circular of itself, the skilled carpenter will not prize it. Why? Because it is not just one person who wishes to ride, or just one shot that the archers wish to shoot. Similarly, though without the use of rewards and punishments there might happen to be an individual good of himself, the intelligent ruler will not prize him. The reason is that the law of the state must not be sidetracked and government is not for one man. Therefore, the capable prince will not be swayed by occasional virtue, but will pursue a course that will assure certainty. . . .

wheels are not circular on their own

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Now, when witches and priests pray for people, they say: "May you live as long as one thousand and ten thousand years!" Even as the sounds, "one thousand and ten thousand years," are dinning upon one's ears, there is no sign that even a single day has been added to the age of any man. That is the reason why people despise witches and priests. Likewise, when the Confucianists of the present day counsel the rulers they do not discuss the way to bring about order now, but exalt the achievement of good order in the past. They neither study affairs pertaining to law and government nor observe the realities of vice and wickedness, but all exalt the reputed glories of remote antiquity and the achievements of the ancient kings. Sugar-coating their speech, the Confucianists say: "If you listen to our words, you will be able to become the leader of all feudal lords." Such people are but witches and priests among the itinerant counselors, and are not to be accepted by rulers with principles. Therefore, the intelligent ruler upholds solid facts and discards useless frills. He does not speak about deeds of humanity and righteousness, and he does not listen to the words of learned men.

problems of scholars.

P.

340

Legalism

Han Fei Tzu

Those who are ignorant about government insistently say: "Win the hearts of the people." If order could be procured by winning the hearts of the people, then even the wise ministers Yi Yin and Kuan Chung would be of no use. For all that the ruler would need to do would be just to listen to the people. Actually, the intelligence of the people is not to be relied upon any more than the mind of a baby. If the baby does not have his head shaved, his sores will recur; if he does not have his boil cut open, his illness will go from bad to worse. However, in order to shave his head or open the boil someone has to hold the baby while the affectionate mother is performing the work, and yet he keeps crying and yelling incessantly. The baby does not understand that suffering a small pain is the way to obtain a great benefit.

Now, the sovereign urges the tillage of land and the cultivation of pastures for the purpose of increasing production for the people, but they think the sovereign is cruel. The sovereign regulates penalties and increases punishments for the purpose of repressing the wicked, but the people think the sovereign is severe. Again, he levies taxes in cash and in grain to fill up the granaries and treasuries in order to relieve famine and provide for the army, but they think the sovereign is greedy. Finally, he insists upon universal military training without personal favoritism, and urges his forces to fight hard in order to take the enemy captive, but the people think the sovereign is violent. These four measures are methods for attaining order and maintaining peace, but the people are too ignorant to appreciate them.

The reason for the ruler to look for wise and well-informed men is that the intelligence of the people is not such as to be respected or relied upon. For instance, in ancient times, when Yü opened the rivers and deepened them, the people gathered tiles and stones [to hit him]; when the prime minister of Cheng, Tzu Ch'an, cleared the fields and planted mulberry trees, the people of Cheng slandered and reviled him. Yü benefited the whole empire and Tzu Ch'an preserved the state of Cheng, but each incurred slander thereby. Clearly the intelligence of the people is not to be relied upon. Therefore, to seek for the worthy and the wise in selecting officials and to endeavor to suit the people in administering the government are equally the cause of chaos and not the means for attaining order.

Indeed, ancients and moderns have different customs; the present and the past follow different courses of action. To attempt to apply a benevolent and lenient government to the people of a desperate age is about the same as trying to drive wild horses without reins or whips. This is the affliction of ignorance.

Nowadays, the Confucianists and the Mo ists all praise the ancient kings for their universal love for the whole world, which made them regard the people as parents regard their children. How do we know this was so? Because they say: "When the minister of justice employed punishment the ruler would stop having music; at the news of any capital punishment he would shed tears." In this way they commend the ancient kings. But if you maintain that good government will always prevail whenever the ruler and the ruled act towards each other like father and son, you imply that there are never any wayward fathers or sons. According to the nature of man, none could be more affectionate than one's own parents. And yet in spite of the love of both parents not all children are well brought up. Though the ruler be warm in his affection for his people, how is that necessarily any assurance that there would be no disorder? Now the love of the ancient kings for their people could not have surpassed that of the parents for their children. Since we could not be certain that the children would not be rebellious, how could we assume that the people would definitely be orderly? Moreover, if the ruler should shed tears when a penalty was inflicted in accordance with the law, he might thereby parade his humanity, but not thus conduct his government. Now tearful revulsion against penalties comes from humanity, but necessity of penalties issues from the law. Since even the early kings had to permit the law to prevail and repress their tears, it is clear enough that humanity could not be depended upon for good government. . . .

Now take a young fellow who is a bad character. His parents may get angry at him, but he never makes any change. The villagers may reprove him, but he is not moved. His teachers and elders may admonish him, but he never reforms. The love of his parents, the efforts of the villagers, and the wisdom of his teachers and elders—all the three excellent disciplines are applied to him, and yet not even a hair on his shins is altered. It is only after the district magistrate sends out his soldiers and in the name of the law searches for wicked individuals that the young man becomes afraid and changes his ways and alters his deeds. So while the love of parents is not sufficient to discipline the children, the severe penalties of the district magistrate are. This is because men became naturally spoiled by love, but are submissive to authority. . . .

That being so, rewards should be rich and certain so that the people will be attracted by them; punishments should be severe and definite so that the people will fear them; and laws should be uniform and steadfast so that the people will be familiar with them. Consequently, the sovereign should show no wavering in bestowing rewards and grant no pardon in administering punishments, and he should add honor to rewards and disgrace to punishments—when this is done, then both the worthy and the unworthy will want to exert themselves. . . .

The literati by means of letters upset laws; the cavaliers by means of their prowess transgress prohibitions. Yet the ruler treats them both with decorum. This is actually the cause of all the disorder. Every departure from the law ought to be apprehended, and yet scholars are nevertheless taken into office on account of their literary learning. Again, the transgression of every prohibition ought to be censured, and yet cavaliers are patronized because of their readiness to draw the sword. Thus, those whom the law reproves turn out to be those whom the ruler employs, and those whom the magistrates suppress are those whom the sovereign patronizes. Thus legal standard and personal inclination as well as ruler and ministers are sharply opposed to each other and all fixed standards are lost. Then, even if there were ten Yellow Emperors, they would not be able to establish any order. Therefore, those who practice humanity and righteousness should not be upheld, for if upheld, they would hinder concrete accomplishments. Again, those who specialize in refinement and learning should not be employed, for if employed, they would disturb the laws. There was in Ch'u an upright man named Kung, who, when his father stole a sheep, reported it to the authorities. The magistrate said: "Put him to death," as he thought the man was faithful to the ruler but disloyal to his father. So the man was apprehended and convicted. From this we can see that the faithful subject of the ruler was an outrageous son to his father. Again, there was a man of Lu who followed his ruler to war, fought three battles, and ran away three times. Confucius interrogated him. The man replied: "I have an old father. Should I die, nobody would take care of him." Confucius regarded him as virtuous in filial piety, commended and exalted him.[2] From this we

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[2] This story about Confucius is not recorded anywhere else and evidently is fabricated out of Confucius' teaching on filial piety.

Moreover, what the world regards as virtue consists of devoted and faithful deeds; what it regards as wisdom consists of subtle and mysterious words. Such subtle and mysterious words are hard even for the wisest of men to understand. If laws are set up for the masses in such terms as to be hard for the wisest to understand, then the people will have no way of comprehending them. Just as men who have not even chaff and bran to fill their stomachs would not aim at wine and meat, and just as those who have not even rags to cover their bodies would not insist upon silk and embroidery, so, in the conduct of the government, if the ruler is unable to handle affairs that are most urgent, he should not strive after matters of only distant concern. Now the business of government consists of the affairs of the people. If in dealing with them the ruler should leave alone the ideas that ordinary men and women plainly understand and adopt the theories of the wisest of men, he would be accomplishing just the opposite of proper government. Assuredly, subtle and mysterious theories are no business of the common people.

Men who hold deeds of devotion and faithfulness to be virtuous will of course honor gentlemen who are not deceitful, but those who do so are themselves also devoid of any means for detecting deception. When the ordinary people, clad in plain cloth, make friends among themselves, they seek out men who are not deceitful, as they have neither the wealth to benefit one another, nor the authority to intimidate one another. Now the sovereign occupies a position of authority over his subjects and possesse the wealth of a state. If only he will make rewards great and punishments severe, intensifying thereby the searching light of his statecraft, ther even ministers like T'ien Ch'ang and Tzu-han, wicked as they may be will not dare to deceive him. What need does he have of men who ar not deceitful? Today one cannot count even ten men of devotion an faithfulness, yet official posts in the country are counted by the hundreds If only men of devotion and faithfulness were appointed to office, ther would be an insufficiency of candidates, and in that case guardians o order would be few, while disturbers of peace would be many. Therefor the way of the enlightened sovereign consists in making laws unifor and not depending upon the wisdom of men, in making statecraft fir and not yearning after faithful persons, so that the laws do not fail t function and the multitude of officials will commit neither villainy no deception. . . .

Now the people in the state all talk about proper government. Practically every family keeps copies of the Laws of Shang Yang and Kuan Chung, and yet the state is becoming poorer and poorer. This is because many talk about farming but few follow the plow. Again, people in the state all talk about warfare. Practically every family keeps copies of the books of Sun Wu and Wu Ch'i on the art of war, and yet the army is becoming weaker and weaker. This is because many talk about warfare but few put on armor.

The enlightened sovereign therefore employs a man's energies but does not heed his words, rewards men with meritorious services but without fail bans the useless. Accordingly, the people exert themselves to the utmost in obeying their superiors. Farming is hard toil indeed. Yet people attend to it because they think this is the way to riches. Similarly, warfare is a risky business. Yet people carry it on because they think this is the road to honor. Now if one could just cultivate refinement and learning and practice persuasion and speech, and thereby obtain the fruits of wealth without the toil of farming and receive ranks of honor without the risk of warfare, then who would not do the same? Naturally a hundred men will be attending to learning where one will apply his physical energies. When many attend to learning, the law will come to naught; when few apply their physical energies, the state will fall into poverty. That is the reason why the world is in chaos.

examples in our culture in which
these arguments are true —
in which they dont work.

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ous wine he had prepared for himself, and drank it.

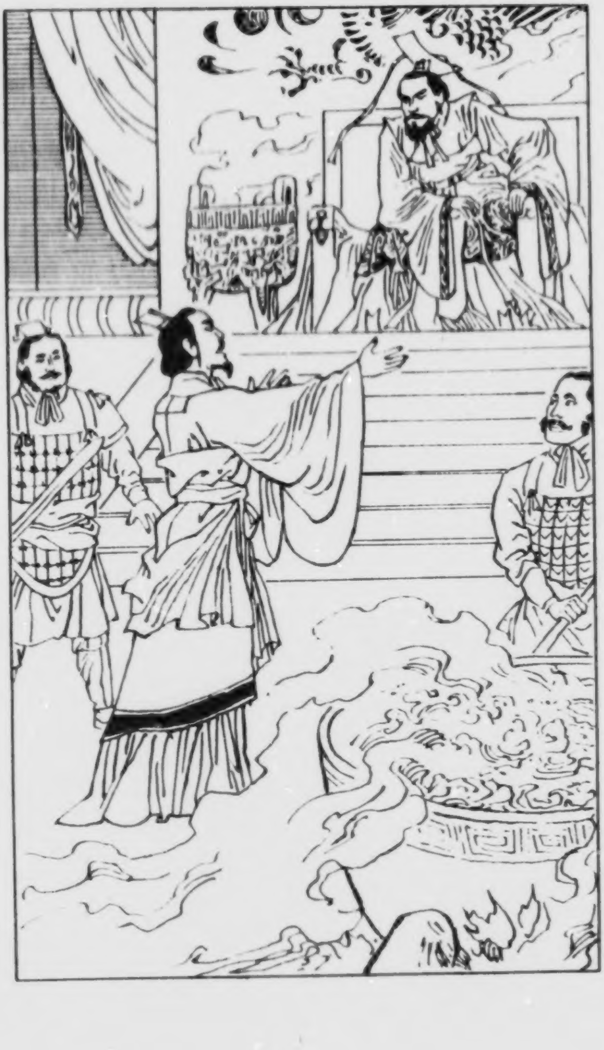
A kind of shock and pain came to Ying Zheng at the news of Lü Buwei's death, along with a sense of relief. Now he could concentrate, with determination, on the task of unification. Unwilling to create too many enemies inside, which might aid the other states eventually, Ying Zheng absolved Lü Buwei's followers from exile in the Prefecture of Shu and allowed them to return home.

Mao Jiao Reproaches the King of Qin

Irritated by the queen mother for helping the traitors, Ying Zheng, the king of the state of Qin, imprisoned her in the Yuyang Palace after Lao Ai was killed, and dispatched troops to guard her, not allowing anyone to see her.

It was extraordinarily cold that summer, with frost and snow, and many people froze to death. The people murmured that "the king of Qin has imprisoned the queen mother. It is intolerable to nature that a son disown his mother, and it must lead to disaster." An official named Chen Zhong reproached the king saying, "Every son has a mother. Your Majesty should welcome the queen mother back to Xianyang and attend to her filially. This might redeem the will of Heaven, and diminish the chance for disaster." Greatly irritated, Ying Zheng ordered to strip him bare, threw him onto a vine of thorns, and then beat him to death. Chen Zhong's corpse was placed at the palace gate, and a notice was pasted up: "Anyone who dares to criticize the king about the queen mother will come to the same end!"

Twenty-seven other officials dared to plead the king after the death of Chen Zhong and they were all killed and their dead bodies all placed in front of the palace. Envoys from other states and the people



of Xianyang said secretly that the king was not filial and was too cruel.

Mao Jiao, a man from Cangzhou, came to Xianyang one day on business. While staying at an inn, he heard people talking about the king. Filled with indignation, Mao Jiao said, "It is intolerable that a son imprisoned his mother!" and asked the innkeeper to prepare his bath quickly, saying, "I wanted to have a bath. I will get up early tomorrow morning and go to talk with the king." Others tried to dissuade him, saying, "Even the 27 officials, who were trusted followers of the king, were killed immediately after admonition, what makes you think that you, an ordinary man, should try?" Mao Jiao said, "So far the king has shown no intention of mending his ways. However, he might, if I have a try."

Early next morning, Mao Jiao asked the innkeeper to serve him breakfast and ate a hearty meal. The innkeeper tried to persuade him not to go, pulling at his clothes, but Mao Jiao freed himself and scurried away.

As soon as he arrived at the palace, Mao Jiao bent over the corpses of the officials, and cried loudly, "My name is Mao Jiao. I'm from the state of Qi. I would like to speak with the king!" The king sent one of his personal attendants who asked him, "Why do you want to talk with the king? Is it about the queen mother?"

Mao Jiao replied calmly, "I came here just for that reason." The attendant reported to the king, "Just as Your Majesty expected, this man is going to remonstrate with Your Majesty about the queen mother." The king said, "You may show him the corpses at the palace gate and that will make him give up this idea."

The attendants went out and asked Mao Jiao, "Didn't you see those corpses at the gate of the palace? Aren't you afraid of death?" Mao Jiao replied, "It is said that there were 28 constellations in the sky who descended earth, and all became upright gentlemen. Now that 27 officials have been killed, I would now like to make up the final number. All wise and virtuous men, ancient and modern, must die, why should I be afraid?" The attendant then reported Mao Jiao's words to the king.

Ying Zheng said indignantly, "The idiot has violated my prohibition intentionally!" and ordered the attendants, "Throw him into that big pot in the yard and stew him!" The king was unable to control his anger. One hand pressing the sword, with his eyebrows erect, he sat on the high throne and cried repeatedly, "Take that idiot quickly and stew him!"

The attendant went out to summon Mao Jiao, and Mao Jiao walked in slowly, intentionally. When the attendant urged him to walk quickly, he said, "I will die as soon as I see the king. Why not give me a moment's grace?" Feeling pity for him, the attendant supported Mao with his hand.

Mao Jiao kowtowed to the king neither humbly nor insolently, and spoke, "It is said that 'living people should not avoid talking about death, and kings should not avoid talking about failure. A state whose king avoids talking about failure will not last long, and people who avoid talking about death will not live forever.' Intelligent kings must study carefully about life and death. Does Your Majesty want to listen?" The king looked more at ease, and said, "Go on."

Mao Jiao continued, "Loyal officials never try to get a king's favor by flattery, and a wise king never acts crazily. Officials betray their king if they do not point out his mistake, and the king is unfair to his officials if he refuses to accept their sincere advice. Your Majesty has yet to realize your mistake, and I have faithful words which may grate upon your ear, but if Your Majesty will not listen, I'm afraid that the State of Qin will be in danger." The King looked frightened, and said after a long pause, "What are you going to tell me? I would like to listen to your opinion."

Mao Jiao then asked, "Doesn't Your Majesty regard it as your duty to unify the nation?" The King replied, "Yes." Mao said, "The State of Qin is held in esteem throughout the land not only because of its strong military force, but also because Your Majesty is a greatest leader. Therefore, Your Majesty is surrounded by many loyal officials and brave generals. Yet Your Majesty had Lao Ai, your foster father, torn asunder by five carts, an inhuman act, killed two younger brothers, an unjust deed, imprisoned the Queen Mother in the Yuyang Palace, against filial piety, killed the loyal officials who remonstrated outright with Your Majesty, and laid their bodies at the palace gate, the atrocity of a fatuous and self-indulgent ruler. How can Your Majesty behave like this and convince people all over the land that you are the one to unify China? In ancient times, Emperor Shun was so virtuous that he respectfully waited on his mother even though she intended to kill him, and took over the throne yielded to him by Yao; the tyrants Jie and Zhou killed loyal officials, and people all over the country rose in rebellion against them. I know that I will certainly be killed, but I'm afraid no one will say such things to Your Majesty after the 27 officials and I have been killed. The people would be seething with resentment against Your Majesty, and the dukes and princes would rebel against your rule. What a pity that the State of Qin will fail on the verge of achieving success in the great cause of unifying the country, and that it will be ruined by Your Majesty yourself. That's all I want to say. Now you may stew me!" Then he undressed, and walked to the big pot filled with boiling water. The king descended the throne hurriedly, his left hand supporting Mao Jiao, and his right hand pointing to the attendants, "Withdraw the pot quickly."

Mao Jiao then said, "A notice has been posted rejecting all appeals, therefore Your Majesty will lose prestige if Your Majesty does not stew me." The King ordered the attendants to take down the notice.

The King ordered his men to help Mao Jiao dress, asked him to sit next to himself, and said gratefully, "The former officials who came to speak only to criticize me, but never talked about the survival and downfall of Qin. Now that Heaven has sent you to enlighten me, how dare I not obey you respectfully?"

Mao Jiao kowtowed to the king once again, and said, "Since Your Majesty agrees with me, why not prepare carts immediately, and welcome the queen mother back respectfully? Could not Your Majesty bury the dead officials at the gate of the palace? They were all loyal." The king immediately ordered the remains of the 27 officials to be buried on Mt. Longshou. The tomb was then called the "tomb of the loyal officials."

The next day the king asked Mao Jiao to drive the cart, and went to welcome the queen mother back to Xianyang by himself. When they arrived at the Yuyang Palace, the king moved forward on his knees, kowtowed to the queen mother, and cried loudly. The queen mother also cried incessantly.

The next day, the king asked the queen mother to go to Xianyang, and he himself followed the cart surrounded by a large phalanx of escorts. Everyone who saw this praised the king for his filial conduct. When they arrived at Xianyang, Ying Zheng gave a banquet for the queen mother, and mother and son drank happily. The queen mother entertained Mao Jiao and told him in a deeply grateful tone, "Thanks to your help I am reunited with my son." The king was also very grateful to Mao Jiao, and offered him a post as a high official.

Why was Chinese Written from Right to Left in Ancient Times?

Every Chinese character is written from top to bottom and from left to right according to the order of its strokes. But, up until a few score years ago, a line of Chinese characters would be written and read from right to left. It is said this tradition has its origins in the day of Emperor Qin Shihuang.

One legend tells us that shortly after he unified China, Emperor Qin Shihuang began to travel around in search of an exilir of immortality, hoping to keep himself alive forever. Along with this, he brooded over schemes to keep the country under his control so the Qin Dynasty would also last forever.

Escorted by two bodyguards, one day he went out to the countryside disguised as a fortune-teller. Surprised to see all the trees beside a village stripped of their bark, he asked an old woman who was digging for wild vegetables, "Excuse me, why has the bark been stripped from the trees?"

The old woman replied, "So that we can eat it."

Thinking of all the delicacies in his palace, the emperor was embarrassed and asked, "Dear me, do you feed yourself on bark and grass roots everyday?"

"Yeah, we have to." the woman answered.

"Haven't you thought of rising in rebellion?"

The old woman sighed and was about to lay a curse upon the tyrannical emperor, when she noticed the two bodyguards behind the "fortune-teller," and began to flatter obsequiously, "Long long live our first emperor! We the humble will never rebel even when starving and freezing to death!"

The emperor was overjoyed to hear this.

Spotting several men fishing by the river, the emperor went up and asked, "Hi, why not take a rest?"

The fishermen said, "Rest? But how can we have time to rest?"

"Why are you in such haste?"

"We are not as lucky as you who can live a life of leisure by telling fortunes. Our families have to live on fishing."

The emperor thought to himself, "Farmers love me so much even though starving and fishermen are busy making a living—seems no one will rise in rebellion. That's great!" He went back to the capital full of joy.

During the emperor's absence the court officials had nothing serious to do but enjoy themselves. When the emperor came back, he only found the officials chatting happily in the waiting room. "Terrible! Spare the rod, spoil the child!" the emperor thought angrily and ordered, "Go and practice your exercises, you military men!"

This was a good way to keep the military officials occupied, but how to deal with the civil ones? The emperor racked his brain for an idea in vain. So he called in an adviser to discuss the situation.

The adviser suggested, "Your Majesty, since the military officials are occupied in drilling now, why don't you order the civil ones to get busy in writing?"

The emperor didn't quite catch this and asked, "But how?"

The adviser said, "Say, isn't it a detour if we go to the east via the south? Similarly, if the civil officials have to read and write from the right to the left, won't this cause great difficulty and keep them fully occupied? Then how will they have any time to think of rebellion?"

The emperor was excited by this and said he couldn't agree more. He then issued an edict ordering everything to be written from right to left, and warned that anyone who disobeyed would be beheaded.

So from then on the civil officials, who used to write from left to right, had to change their habit, and plenty of precious time was wasted by this.

The adviser took credit for his suggestion and went to seek a reward from the emperor. The emperor favored him with a pot of poisonous wine, which caused him to bleed from the seven openings in his head, killing him quickly. The emperor returned evil for kindness to prevent divulgence of his malicious motive in ordering the people to write from right to left.

Emperor Qin Shihuang and Goddess Nüwa's Hot Springs

Picturesque mountain views and a mild climate have made the Huaqing Springs at Lishan Hill in Xi'an, one of China's ancient capitals, a famous scenic spot for thousands of years. Many emperors built luxurious baths there such as the Nine Dragon, Imperial Concubine and Rosy Clouds springs. Why were there so many hot springs? Here is the story.

It is said that long ago Goddess Nüwa created human beings out of clay, and then patched the sky where there was a big hole with refined colorful stones. It happened that one of the stones was left at Lishan Hill after she finished, and the local people built a temple there to commemorate her. The temple attracted many worshipers, who fully believed in the goddess and her blessings.

One day while visiting Lishan Hill Emperor Qin Shihuang was drawn to the busy temple. Seeing the lifelike statue of the goddess, the emperor planted himself before the shrine, daydreaming of a new concubine as beautiful as the goddess. He walked forward little by little and craned his neck for a closer look at the statue. Suddenly, the goddess opened her mouth and spat in the emperor's face.

The emperor was startled and ran away in fear. When he returned to the palace he found a malignant sore growing on his face. The sore quickly

A Stone Whipped by Emperor Qin Shihuang

Beside the Old Dragon's Head, the end of the Great Wall where it meets the sea at Shanhai Pass, there is a huge, red-veined stone called the Whipped Stone. It is dry on its sunny side and wet on the backside. People believe that it will rain if the backside of the stone is whipped during a drought, and that the weather will be fine if the sunny side is whipped during floods. There is also a legend about this stone and Emperor Qin Shihuang.

One day the emperor decided to have the defense walls of the states of Yan, Zhao, Qi, Wei and Qin joined together, and he sent General Meng Tian and an army of 300,000 soldiers out to accomplish this enormous task.

But the general himself couldn't decide where the Great Wall should begin, so he went to ask for instructions from the emperor. The emperor didn't know either, so he called in the court officials.

One official named Zhao Gao thought of a plan, and suggested, "Your Majesty, you always treat worthy men with courtesy, now why don't you go out and listen to the opinions of the wise men among the people?" The emperor readily agreed.

The next day he went out with his attendants but found no one to ask since almost all the people had run away to escape conscription as laborers on the

Great Wall.

But one day in a mountain valley the emperor was surprised to see an old woman spinning cotton under an elm tree, and he went up and asked, "Excuse me, why haven't you run away?"

The old woman replied, "People here have lived in the turmoil of wars for many years. Now since the country has been unified and the emperor plans to build a Great Wall to secure peace, why should I go away?"

Happy to hear this, the emperor said, "Thank you very much. The Great Wall is sure to be a success with the help of people like you. But where shall it begin?"

The old woman answered, "From the place where the golden ox goes into the sea."

"But where is that?"

"Wait on Longmen Hill tonight and you will see."

So that night General Meng Tian was sent to wait for the ox. When midnight came he saw a golden ox in myriad golden rays emerging from the northeastern mountains and running directly toward the southern sea where a black dragon rose up to fight the ox. The ferocious fight, almost overturning the sea and night, didn't end until two hours later, and then the ox went back to the northeastern mountains.

The next morning when Meng Tian reported this strange event, the emperor suddenly understood the old woman's words. It was obvious that the Great Wall should start from the place where the ox fought against the dragon, and then follow the path taken by the ox. So he said to Meng Tian, "Mark the path where the ox went through. That's the line the Great Wall must take."

Meng Tian quickly began the difficult construction, which had to follow a line running up and down the mountains. Since the wall bricks weighed 32 *jin* (about 34 pounds) each, and the foot stones several hundred *jin*, it was extremely hard for the laborers, including pack goats, to carry them up the mountains. Many people fell from perilous cliffs and died each day.

The laborers began to complain bitterly of the old woman who had pointed out such a dangerous line. One day someone went to ask her advice on how to ease their construction labors.

The old woman welcomed them and gave them some yarn she had spun, saying, "The bricks and stones will be much lighter for you to carry if you tie them up with my yarn." The laborers, each getting three pieces of yarn, were happy to find the old woman's words true after they did what she had told them to do.

Surprised to see the laborers carrying huge stones up the steep mountains with ease, General Meng Tian asked them for the secret. Hearing the whole story, he reported it to the emperor. The emperor didn't believe it until his attendants had made a thorough investigation. He ordered all the yarn to be handed in and had it all woven into a whip.

To see the power of it, the emperor cracked the whip and was excited to find the high mountains trembling and swaying. He continued his whipping with more strength, and the mountains began to go southward at lightning speed with the sound of thunder. The emperor followed them, waving the whip to drive useful stones up the mountains and useless ones down to the southern sea.

The startled black dragon hurriedly raised billows to stop the stones. They later could be seen lying at the seaside in the shape of a dragonhead. The emperor pointed to it and said, "Great! Here's the head of the dragon, so the Great Wall may start here."

Now the stone whipped by Emperor Qin Shihuang can still be seen at the Shanhai Pass where the Great Wall meets the sea.

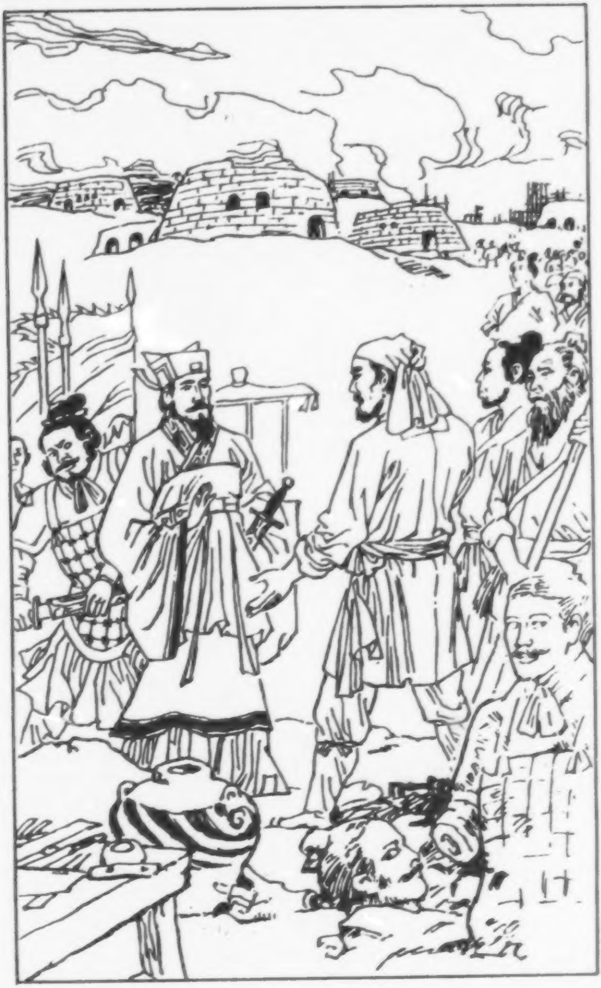
The Legend of the Terra-Cotta Army

The Qin Shihuang Mausoleum, the tomb of Ying Zheng, the first emperor of the Qin Dynasty, is situated five kilometers to the east of Lintong County in Shaanxi Province, with Lishan Mountain to the south and the Weishui River to the north. The tomb was originally 120 meters high and 2,167 meters long in base circumference, and is now 46 meters high and 1,410 meters long after more than two thousand years of erosion by weather and man-made damage. Its splendor remains, however.

The terra-cotta warriors and horses discovered east of Qin Shihuang Mausoleum has been called the eighth wonder of the world. Vault One has an area of 14,260 sq m, Vault Two, 8,000 sq m, Vault Three, 377 sq m. The three pits are in a triangular formation in which are 8,000 terra-cotta warriors and horses standing like an honor guard. This terra-cotta army is arranged in a large battle formation, symbolizing the palace guard of Qin Shihuang and reflecting the Qin army's magnificent power and grandeur.

A mile and a half from the tomb, the Museum of the Qin Terra-cotta Figures of Warriors and Horses has many displaid in its large and life-like figures exhibition hall. How did these terra-cotta warriors and horses come about? There is a story about it.

It is said that the first thing Qin Shihuang want-



ed when he took power at age 22 was to live forever. He sent alchemist Xu Fu with several thousand young boys and girls eastward by boat to look for the elixir of immortality. But Xu Fu and his young crew never returned. Then Qin Shihuang began to build his own tomb. After investigating many places, he selected Mount Lishan.

Qin Shihuang enlisted not only more than 700,000 "criminals," but also a large number of farmers from Shandong and Henan provinces. During the course of construction, he ordered the prime minister, Li Si, to collect 4,000 pairs of young boys and girls to be buried alive with him after his death.

Li Si thought that the construction of the tomb and the Great Wall had caused voices of discontent to be heard all over the land. So the collection of the young boys and girls was like pouring oil on a fire. If the people rebelled, he himself would die a graveless death! But, if he disobeyed the emperor, he would also die. After thinking this over again and again, Li Si submitted a written statement for the emperor's approval, knowing of Qin Shihuang's fondness for grandiose flattery. It read: "I appeal at the risk of death. The collection of people to be buried alive must lead to rebellion. It would be better to make a terra-cotta army for burial. This will both strengthen Your Majesty's prestige and keep the peace." Qin Shihuang thought this reasonable, since he was afraid that people buried alive would not obey him in the nether world. Then he ordered Li Si to collect skilled craftsmen from all over the country to secretly create a grand terracotta palace guard in Xianyang, his capital.

Li Si read out the imperial decree and the standards for making the terra-cotta warriors, horses and carriages, and declared a one-year deadline. People who delayed or made substandard terra-cotta figures would be killed.

The craftsmen thus were put in an awkward situation. Most of them were carpenters and bricklayers who had never fired terra-cotta warriors and horses, much less life-sized ones! And they had never seen the palace guard, how could they make terra-cotta figures of them? But they had no choice, since they were under pressure of the decree and under surveillance. Then they fired groups of terra-cotta figures and the one that looked like the overseer commandant was the best.

The craftsmen were anxious to have the overseer commandant see the terra-cotta figure, but to their surprise the overseer commandant became livid when he saw it. He cut the terra-cotta figure and killed the craftsman who had made it. The craftsmen were in a fog: "Why did he kill the man who made the terra-cotta figure?" Later, the overseer was drunk and spoke the truth, "The ancients said that a terra-cotta figure has no descendants. They dared to make a terra-cotta man of me, did they want to die?" The craftsmen heard this and said, "If we make terra-cotta warriors like the palace guards, they will cut us into pieces before the emperor gives an imperial decree. What shall we do?" Discussing this over, they finally had an idea.

One day the craftsmen suddenly went on strike and shouted, "We have something to submit to Prime Minister Li Si!" The overseer commandant thought they wanted to rebel and hurriedly reported to Li Si.

The craftsmen explained their wish to make terra-cotta figures and save eight thousand young boys and girls, and maybe later generations who would also be buried alive. Then they warned Li Si of the consequences, saying, "We can fire terra-cotta figures only with the help of the prime minister, or everyone has to die!"

Li Si thought this was reasonable and also was afraid of their indignation, so he ordered the burial of the dead craftsman with an elaborate funeral, rebuked the brutal overseer commandant, and asked what they wanted.

The craftsmen put forward their requests with complete confidence. First, lift the surveillance at once. Second, craftsmen must be permitted to contact with the palace guards so that they could study their appearances. Third, the work site must be moved to the pits in Lintong County so they can make use of locally available materials and fire the figures on the spot. Fourth, failure in trial attempts must be permitted.

Since what they said was reasonable and sincere, Li Si agreed.

After becoming familiar with the characters and appearance of the palace guards, the craftsmen fired several thousand terra-cotta warriors, generals, soldiers, and chariots, each different in appearance and vivid as life. Even now, people can distinguish where each came from according to their different dress, features and expressions.

The craftsmen tried different firing methods one by one and gained much useful experience. Once, when they were trying to fire the terra cotta figures of an overseer commandant and some soldiers, a young craftsman, driven by his hatred for the brutal overseer commandant, secretly dug out a hollow cavity in the still soft clay of his image. Then he chopped off the figure's head and four limbs and thrust the figure in the fires of a small kiln. Unexpectedly, this method of firing was a success. When the head and four limbs were reassembled on the body, the result was a fiercely lifelike overseer commandant. The common soldiers, on the other hand, burst apart during firing. This was how the "one figure to a kiln" method was invented.

The craftsmen drew upon their collective wisdom using an idea that proved useful, taking the best from each art and skill, cleverly kneading and molding the clay, ornamenting with applique and carving, thus creating the artistic marvel that would shake the world. At the end of one year, they had fired the thousands of terra cotta warriors and horses specified and arranged them neatly in rows when Qin Shihuang went on campaign.

When Qin Shihuang inspected this grand terracotta battle formation accompanied by Li Si, he was overjoyed and ordered Li Si to give all the craftsmen handsome rewards.

Before these rewards could reach the craftsmen's hands, however, Qin Shihuang died while touring the eastern territories. The Second Emperor of Qin, Hu Hai, then took the throne by intrigue. He was afraid that the craftsmen would reveal the secret of the Qin Shihuang Mausoleum, so he secretly carried the coffin of Qin Shihuang into the tomb and ordered all craftsmen, farmers and criminals who took part in the construction of the tomb or making of the terra-cotta figures to receive their rewards within the tomb. Many craftsmen entered the tomb and were buried alive by Hu Hai and Li Si.

At that time, Vault Four had just been dug and some craftsmen were busy firing terra-cotta warriors and horses, so they kept their lives. When they heard of the miserable death of the other craftsmen, they were stack in work. Meanwhile, Chen Sheng and Wu Guang rebelled and peasant uprisings appeared all over the country. Hu Hai was seized with panic, he had to recruit whatever craftsmen, farmers and criminals he could to fight the insurrectionary army, so Vault Four was nothing but an empty pit!

The men he recruited joined the insurrectionary army when they arrived at the front. After many brave battles, most of them were dead, while those who survived were scattered throughout the country. Some who went back their hometowns handed down their skills in firing terra-cotta figures. Nowadays, people in Lintong in Shaanxi Province still call terra-cotta figures of the Qin Dynasty earthen men.

Qinhuangdao and Other Stories

The famous tourist site in Hebei Province, Qinhuangdao was originally called Qinhuang Mountain. It is said that once Qin Shihuang saw a chaste tree on this mountain and was taken aback, saying, "My teacher beat me with the branch of this kind of tree when I was young!" He hurriedly got off his horse and bowed in front of the tree. But the chaste tree could not bear the emperor's courtesy, and drooped to the ground. It was said that several years later, the chaste trees in Qinhuangdao all grew like this. Because of the footprints of Qin Shihuang left in this mountain, the mountain was called Qinhuang Mountain or Qinhuangdao, which faces the sea in three directions and has wonderful scenery.

There is a platform called Putai (platform of cattail) in southeast of Gecheng, Shandong Province. The platform is 24 meters high and more than 200 paces (160 m) long in circumference. Why is it called Putai? It is said that Qin Shihuang tied his horse with the rope woven of cattail leaf taken at this platform when he toured eastward to the sea. Many years later, the cattails there grew in a curved way as if to tie something.

There is a platform called Qin Shihuang Shouzhutai (a platform where Qin Shihuang accepted pearls). It is said that fishermen off this seashore devoted many pearls to Emperor Qin Shihuang

第二章

天下皆知美之为美，斯恶已；皆知善之为善，斯不善已。

故有无相生，难易相成，长短相形，高下相倾，音声相和，前后相随。

是以圣人处无为之事，行不言之教，万物作焉而不辞，生而不有，为而不恃，功成而弗居。夫唯弗居，是以不去。

Chapter 2

It is because every one under Heaven recognizes beauty as beauty, that the idea of ugliness exists.
And equally if every one recognized virtue as virtue, this would merely create fresh conceptions of wickedness.
For truly 'Being and Not-being grow out of one another;
Difficult and easy complete one another,
Long and short test one another;
High and low determine one another.
Pitch and mode give harmony to one another.
Front and back give sequence to one another'.
Therefore [1] the Sage relies on actionless activity,
Carries on wordless teaching,
But the myriad creatures are worked upon by him; he does not disown them.
He rears them, but does not lay claim to them,
Controls them, but does not lean upon them,
Achieves his aim, but does not call attention [2] to what he does;
And for the very reason that he does not call attention to what he does
He is not ejected from fruition of what he has done.

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[1] Because 'action' can only make one thing high at the expense of making something else low, etc.

[2] literally, 'does not place (i.e. classify) himself as a victor'. cf. Mencius II, I; 2.

ONE

The Tao that can be told is not the eternal Tao.
The name that can be named is not the eternal name.
The nameless is the beginning of heaven and earth.
The named is the mother of ten thousand things.
Ever desireless, one can see the mystery.
Ever desiring, one can see the manifestations.
These two spring from the same source but differ in name;
    this appears as darkness.
Darkness within darkness.
The gate to all mystery.

from
Lao-Tsu: Tao Te Ching

trans: Gia-Fu Feng
and
Jane English

NY: Vintage, 1972

THREE

Not exalting the gifted prevents quarreling.
Not collecting treasures prevents stealing.
Not seeing desirable things prevents confusion of the heart.

The wise therefore rule by emptying hearts and stuffing b
    by weakening ambitions and strengthening bones.
If people lack knowledge and desire,
    then intellectuals will not try to interfere.
If nothing is done, then all will be well.

SEVEN

Heaven and earth last forever.
Why do heaven and earth last forever?
They are unborn,
So ever living.
The sage stays behind, thus he is ahead.
He is detached, thus at one with all.
Through selfless action, he attains fulfillment.

EIGHT

The highest good is like water.
Water gives life to the ten thousand things and does not strive.
It flows in places men reject and so is like the Tao.

In dwelling, be close to the land.
In meditation, go deep in the heart.
In dealing with others, be gentle and kind.
In speech, be true.
In ruling, be just.
In business, be competent.
In action, watch the timing.

No fight: No blame.

NINE

Better stop short than fill to the brim.
Oversharpen the blade, and the edge will soon blun
Amass a store of gold and jade, and no one can pro
Claim wealth and titles, and disaster will follow.
Retire when the work is done.
This is the way of heaven.

ELEVEN

Thirty spokes share the wheel's hub;
It is the center hole that makes it useful.
Shape clay into a vessel;
It is the space within that makes it useful.
Cut doors and windows for a room;
It is the holes which make it useful.
Therefore profit comes from what is there;
Usefulness from what is not there.

SEVENTY

My words are easy to understand and easy to perform,
Yet no man under heaven knows them or practices them.

My words have ancient beginnings.
My actions are disciplined.
Because men do not understand, they have no knowledge of me.

Those that know me are few;
Those that abuse me are honored.
Therefore the sage wears rough clothing and holds the jewel in his heart.

EIGHTY

A small country has fewer people.
Though there are machines that can work ten to a hundred times faster
than man, they are not needed.
The people take death seriously and do not travel far.
Though they have boats and carriages, no one uses them.
Though they have armor and weapons, no one displays them.
Men return to the knotting of rope in place of writing.
Their food is plain and good, their clothes fine but simple,
their homes secure;
They are happy in their ways.
Though they live within sight of their neighbors,
And crowing cocks and barking dogs are heard across the way,
Yet they leave each other in peace while they grow old and die.

EIGHTY-ONE

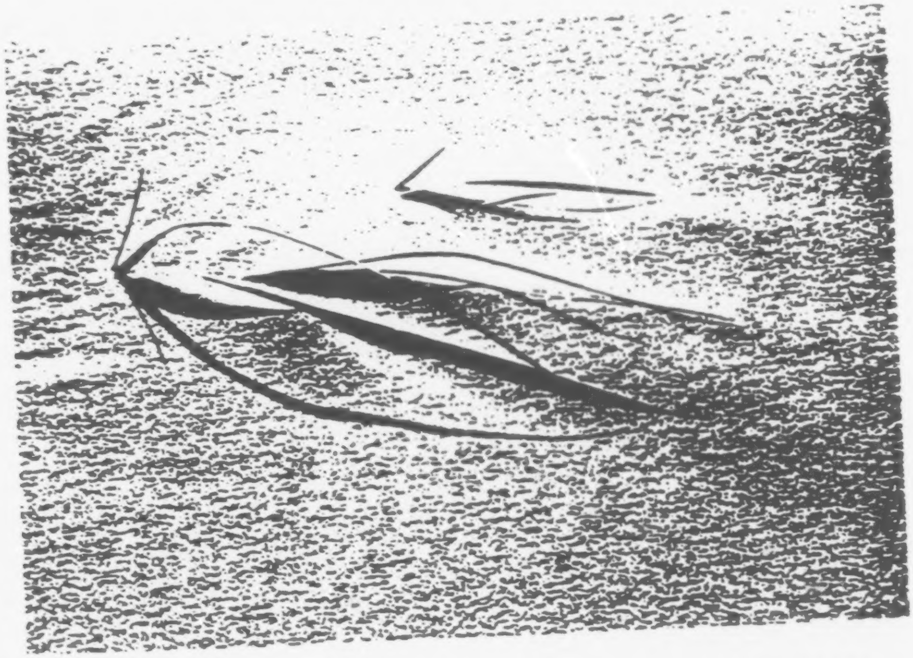
Truthful words are not beautiful.
Beautiful words are not truthful.
Good men do not argue.
Those who argue are not good.
Those who know are not learned.
The learned do not know.

The sage never tries to store things up.
The more he does for others, the more he has.
The more he gives to others, the greater his abundance.
The Tao of heaven is pointed but does no harm.
The Tao of the sage is work without effort.

THIRTY-TWO

The Tao is forever undefined.
Small though it is in the unformed state, it cannot be grasped.
If kings and lords could harness it,
The ten thousand things would naturally obey.
Heaven and earth would come together
And gentle rain fall.
Men would need no more instruction
and all things would take their course.

Once the whole is divided, the parts need names.
There are already enough names.
One must know when to stop.
Knowing when to stop averts trouble.
Tao in the world is like a river flowing home to the sea.



THIRTY-THREE

Knowing others is wisdom;
Knowing the self is enlightenment.
Mastering others requires force;
Mastering the self needs strength.

He who knows he has enough is rich.
Perseverance is a sign of will power.
He who stays where he is endures.
To die but not to perish is to be eternally prese

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→ written by Confucius ←

The Great Learning

Translated by Wing-tsit Chan, in Sourcebook in Chinese Philosophy, pp 86-87

The Way of learning to be great consists in manifesting a clear character, loving the people, and abiding in the highest good. Only after knowing what to abide in can one be calm.

Only after having been calm can one be tranquil. Only after having achieved tranquility can one have peaceful repose. Only after having peaceful repose can one begin to deliberate. Only after deliberation can the end be attained. Things have their roots and branches. Affairs have their beginnings and their ends. To know what is first and what is last will lead one near the Way.

The ancients who wished to manifest their clear character to the world would first bring order to their states. Those who wished to bring order to their states would first regulate their families. Those who wished to regulate their families would first cultivate their personal lives. Those who wished to cultivate their personal lives would first rectify their minds. Those who wished to rectify their minds would first make their wills sincere. Those who wished to make their wills sincere would first extend their knowledge. The extension of knowledge consists in the investigation of things. When things are investigated, knowledge is extended; when knowledge is extended, the will becomes sincere; when the will is sincere, the mind is rectified; when the mind is rectified, the personal life if cultivated; when the personal life is cultivated, the family will be regulated; when the family is regulated, the state will be in order; and when the state is in order, there will be peace throughout the world. From the Son of Heaven down to the common people, all must regard cultivation of the personal lie as the root or foundation. There is never a case when the root is in disorder and yet the branches are in order. There has never been a case when what is treated with great importance becomes a matter of slight importance or what is treated with slight importance becomes a matter of great importance.

29

Excerpts from The Analects of Confucius

Compiled from the translations of Arthur Waley and Simon Leys.

The Master said: "To learn something and then to put it into practice at the right time: is this not a joy? To have friends coming from afar: is this not a delight? Not to be upset when one's merits are ignored: is this not the mark of a gentleman?"

Master You said: "A man who respects his parents and his elders would hardly be inclined to defy his superiors. A man who is not inclined to defy his superiors will never foment a rebellion. A gentleman works at the root. Once the root is secured, the Way unfolds. To respect parent and elders is the root of humanity."

The Master said: "Clever talk and affected manners are seldom signs of goodness."

The Master said, "The demands that a gentleman makes are upon himself; those that a small man makes are upon others."

When you know a thing, to hold that you know it, and when you do not know a thing, to allow that you do not know it: this is knowledge.

The Master said, "A true gentleman is calm and at ease; the small man is fretful and ill at ease."

The Master said, "Is goodness indeed so far away? If we really wanted goodness, we should find that it was at our very side."

A Youth is to be regarded with respect. How do we know that his future will not be equal to our present? If he reach the age of forty or fifty and has not made himself heard of, then indeed he will not be worth being regarded with respect.

The Master said: "At home, a young man must respect his parents; abroad, he must respect his elders. He should talk little, but with good faith; love all people, but associate with the virtuous. Having done this, if he still has energy to spare, let him study literature.

Zixia said: "A man who values virtue more than good looks, who devotes all his energy to serving his father and mother, who is willing to give his life for his sovereign, who in intercourse with friends is true to his word – even though some may call him uneducated, I still maintain he is an educated man.

Master You says: "If your promises conform to what is right, you will be able to keep your word. If your manners conform to the ritual, you will be able to keep your word. If your manners conform to the ritual, you will be able to keep shame and disgrace at bay."

The Master said: "Don't worry if people don't recognize your merits; worry that you may not recognize theirs."

The Master said: "He who rules by virtue is like the polestar, which remains unmoving in its mansion while all the other stars revolve respectfully around it."

The Master said: " Lead them by political maneuvers, restrain them with punishments: the people will become cunning and shameless. Lead them by virtue, restrain them with ritual they will develop a sense of shame and a sense of participation."

Lord Kang asked Confucius about government, saying: "Suppose I were to kill the bad to help the good: how about that?" Confucius replied: "You are here to govern; what need is there to kill? If you desire what is good, the people will be good. The moral power of the gentleman is wind, the moral power of the common man is grass. Under the wind, the grass must bend."

The Master said, "If the ruler is himself upright, all will go well even though he does not give orders. But if he himself is not upright, even though he gives orders, they will not be obeyed."

Someone said to Confucius: "Master, why don't you join the government?" The Master said: In the documents it is said: 'Only cultivate filial piety and be kind to your brothers, and you will be contributing to the body politic.' This is also a form of political action; one need not necessarily join the government."

Yan Hui asked about humanity. The Master said: "The practice of humanity comes down to this" tame the self and restore the rites. Tame the self and restore the rites for but one day and the whole world will rally to your humanity. This practice of humanity comes from the self, not from anyone else."

Yan Hui said: "May I ask which steps to follow?" The Master said: "Observe the rites in this way: don't look at anything improper; don't listen to anything improper; don't say anything improper; don't do anything improper.

The Governor of She declared to Confucius: "Among my people, there is a man of unbending integrity: when his father stole a sheep, he denounced him." Confucius said: " Among my people, men of integrity do things differently: a father covers up for his son, a son covers up for his father – and there is integrity in what they do.

Zilu asked what makes a gentleman. The Master said: "Through self–cultivation, he achieves dignity. – "Is that all?" – "Through self-cultivation, he spreads his peace to all the people. Through self-cultivation, to spread one's peace to all the people: even Yao and Shun could not have aimed for more."

Zigong asked: "Is there any single word that could guide one's entire life?" The Master said: "Should it not be *reciprocity*? What you do not wish for yourself, do not do to other."

The Master said: "Man can enlarge the Way. It is not the Way that enlarges man."

Hsun Tsu (Hsun-tzu, Xunzi) lived from 300-237 BCE. Along with Mencius, another influential teacher, he interpreted and spread the works of Confucius. Whereas Mencius viewed human nature as essentially good, Hsun-tsu viewed humans as essentially corrupt. Human desires and emotions, if left unchecked, would lead to social conflict. He therefore placed emphasis on etiquette and education – ways that he thought we could reign in human nature. This, in turn, led Hsun-tsu to emphasize the importance of good social institutions that could oversee the cultivation of virtue among the people. These ideas influenced the later *Legalist* school of Chinese thought.

Hsun-tsu questions
How does a person become a "gentleman"?
What does learning entail?
Why is ritual important?
What do you think Hsun-Tsu means by "the Way"?

HSÜN TZU

BASIC WRITINGS

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ENCOURAGING LEARNING

(SECTION 1)

The gentleman says: Learning should never cease. Blue comes from the indigo plant but is bluer than the plant itself. Ice is made of water but is colder than water ever is. A piece of wood as straight as a plumb line may be bent into a circle as true as any drawn with a compass and, even after the wood has dried, it will not straighten out again. The bending process has made it that way. Thus, if wood is pressed against a straightening board, it can be made straight; if metal is put to the grindstone, it can be sharpened; and if the gentleman studies widely and each day examines himself, his wisdom will become clear and his conduct be without fault. If you do not climb a high mountain, you will not comprehend the highness of the heavens; if you do not look down into a deep valley, you will not know the depth of the earth; and if you do not hear the words handed down from the ancient kings, you will not understand the greatness of learning. Children born among the Han or Yüeh people of the south and among the Mo barbarians of the north cry with the same voice at birth, but as they grow older they follow different customs. Education causes them to differ. The *Odes* says:

> Oh, you gentlemen,
> Do not be constantly at ease and rest!
> Quietly respectful in your posts,
> Love those who are correct and upright
> And the gods will hearken to you
> And aid you with great blessing.[1]

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[1] "Lesser Odes," *Hsiao-ming*, Mao text no. 207. Here and elsewhere in quotations from the *Odes* and *Documents* I have for the most part followed the interpretations of Karlgren.

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There is no greater godliness[7] than to transform yourself with the Way, no greater blessing than to escape misfortune.

I once tried spending the whole day in thought, but I found it of less value than a moment of study.[8] I once tried standing on tiptoe and gazing into the distance, but I found I could see much farther by climbing to a high place. If you climb to a high place and wave to someone, it is not as though your arm were any longer than usual, and yet people can see you from much farther away. If you shout down the wind, it is not as though your voice were any stronger than usual, and yet people can hear you much more clearly. Those who make use of carriages or horses may not be any faster walkers than anyone else, and yet they are able to travel a thousand *li*. Those who make use of boats may not know how to swim, and yet they manage to get across rivers. The gentleman is by birth no different from any other man; it is just that he is good at making use of things.

In the south there is a bird called the *meng* dove. It makes a nest out of feathers woven together with hair and suspends it from the tips of the reeds. But when the wind comes, the reeds break, the eggs are smashed, and the baby birds killed. It is not that the nest itself is faulty; the fault is in the thing it is attached to. In the west there is a tree called the *yeh-kan*. Its trunk is no more than four inches tall and it grows on top of the high mountains, from whence it looks down into valleys a hundred fathoms deep. It is not a long trunk which affords the tree such a view, but simply the place where it stands. If pigweed grows up in the midst of hemp, it will stand up straight without propping. If white sand is mixed with mud, it too will turn black.[4] The root of a certain orchid is the source of the perfume called *chih;* but if the root were to be soaked in urine, then no gentleman would go near it and no commoner would consent to wear it. It is not that the root itself is of an unpleasant quality; it is the fault of the thing it has been soaked in. Therefore a gentleman will take care in selecting the community he intends to live in, and will choose men of breeding for his companions. In this way he wards off evil and meanness, and draws close to fairness and right.

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[7] Hsün Tzu repeats the word *shen* (gods) from the ode, but gives it a humanistic interpretation, making it a moral quality of the good man; I have therefore translated it as "godliness."

[8] A paraphrase of Confucius' remark in *Analects* XV, 30.

Every phenomenon that appears must have a cause. The glory or shame that come to a man are no more than the image of his virtue. Meat when it rots breeds worms; fish that is old and dry brings forth maggots. When a man is careless and lazy and forgets himself, that is when disaster occurs. The strong naturally bear up under weight; the weak naturally end up bound.[5] Evil and corruption in oneself invite the anger of others. If you lay sticks of identical shape on a fire, the flames will seek out the driest ones; if you level the ground to an equal smoothness, water will still seek out the dampest spot. Trees of the same species grow together; birds and beasts gather in herds; for all things follow after their own kind. Where a target is hung up, arrows will find their way to it; where the forest trees grow thickest, the axes will enter. When a tree is tall and shady, birds will flock to roost in it; when vinegar turns sour, gnats will collect around it. So there are words that invite disaster and actions that call down shame. A gentleman must be careful where he takes his stand.

Pile up earth to make a mountain and wind and rain will rise up from it. Pile up water to make a deep pool and dragons will appear. Pile up good deeds to create virtue and godlike understanding will come of itself; there the mind of the sage will find completion. But unless you pile up little steps, you can never journey a thousand *li*; unless you pile up tiny streams, you can never make a river or a sea. The finest thoroughbred cannot travel ten paces in one leap, but the sorriest nag can go a ten days' journey. Achievement consists of never giving up. If you start carving and then give up, you cannot even cut through a piece of rotten wood; but if you persist without stopping, you can carve and inlay metal or stone. Earthworms have no sharp claws or teeth, no strong muscles or bones, and yet above ground they feast on the mud, and below they drink at the yellow springs. This is because they keep their minds on one thing. Crabs have six legs and two pincers, but unless they can find an empty hole dug by a snake or a water serpent, they have no place to lodge. This is because they allow their minds to go off in all directions. Thus if there is no dark and dogged will, there will be no shining accomplishment; if there is no dull and determined effort, there will be no brilliant achievement. He who tries to travel two roads at once will arrive nowhere; he who serves two masters will please neither. The wingless dragon has no limbs and yet it can soar; the flying squirrel has many talents but finds itself hard pressed. The *Odes* says:

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[4] This sentence has been restored from quotations of *Hsün Tzu* preserved in other texts.

[5] Following the interpretation of Liu Shih-p'ei.

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> Ringdove in the mulberry,
> Its children are seven.
> The good man, the gentleman,
> His forms are one.
> His forms are one,
> His heart is as though bound.*

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* "Airs of Ts'ao," *Shih-ching*, Mao text no. 152. The last line I have interpreted differently from Karlgren in order to make it fit Hsün Tzu's comment.

Thus does the gentleman bind himself to oneness.

In ancient times, when Hu Pa played the zither, the fish in the streams came forth to listen; when Po Ya played the lute, the six horses of the emperor's carriage looked up from their feed trough. No sound is too faint to be heard, no action too well concealed to be known. When there are precious stones under the mountain, the grass and trees have a special sheen; where pearls grow in a pool, the banks are never parched. Do good and see if it does not pile up. If it does, how can it fail to be heard of?

Where does learning begin and where does it end? I say that as to program, learning begins with the recitation of the Classics and ends with the reading of the ritual texts; and as to objective, it begins with learning to be a man of breeding, and ends with learning to be a sage.[7] If you truly pile up effort over a long period of time, you will enter into the highest realm. Learning continues until death and only then does it cease. Therefore we may speak of an end to the program of learning, but the objective of learning must never for an instant be given up. To pursue it is to be a man, to give it up is to become a beast. The *Book of Documents* is the record of government affairs, the *Odes* the repository of correct sounds, and the rituals are the great basis of law and the foundation of precedents. Therefore learning reaches its completion with the rituals, for they may be said to represent the highest point of the Way and its power. The reverence and order of the rituals, the fitness and harmony of music, the breadth of the *Odes* and *Documents*, the subtlety of the *Spring and Autumn*

[7] Hsün Tzu customarily distinguishes three grades in the moral hierarchy of men: *shih*, *chün-tzu*, and *sheng-jen*, which I have translated as "man of breeding," "gentleman," and "sage" respectively, though at times he uses the first two terms more or less interchangeably.

Annals—these encompass all that is between heaven and earth.

The learning of the gentleman enters his ear, clings to his mind, spreads through his four limbs, and manifests itself in his actions. His smallest word, his slightest movement can serve as a model. The learning of the petty man enters his ear and comes out his mouth. With only four inches between ear and mouth, how can he have possession of it long enough to ennoble a seven-foot body? In old times men studied for their own sake; nowadays men study with an eye to others.[8] The gentleman uses learning to ennoble himself; the petty man uses learning as a bribe to win attention from others. To volunteer information when you have not been asked is called officiousness; to answer two questions when you have been asked only one is garrulity. Both officiousness and garrulity are to be condemned. The gentleman should be like an echo.

In learning, nothing is more profitable than to associate with those who are learned. Ritual and music present us with models but no explanations; the *Odes* and *Documents* deal with ancient matters and are not always pertinent; the *Spring and Autumn Annals* is terse and cannot be quickly understood. But if you make use of the erudition of others and the explanations of gentlemen, then you will become honored and may make your way anywhere in the world. Therefore I say that in learning nothing is more profitable than to associate with those who are learned, and of the roads to learning, none is quicker than to love such men. Second only to this is to honor ritual. If you are first of all unable to love such men and secondly are incapable of honoring ritual, then you will only be learning a mass of jumbled facts, blindly following the *Odes* and *Documents*, and nothing more. In such a case you may study to the end of your days and you will never be anything but a vulgar pedant.[9] If you want to become like the former kings and seek out benevolence and righteousness, then ritual is the very road by which you must travel. It is like picking up a fur coat by the collar: grasp it with all five fingers and the whole coat can easily be lifted. To lay aside the rules of ritual and try to attain your objective with the *Odes* and *Documents* alone is like trying to measure the depth of a river with your finger, to pound millet with a spear point, or to eat a pot of stew with an awl. You will get nowhere. Therefore one who honors ritual, though he may not yet have full understanding, can be called a model man of breeding; while one who does not honor ritual, though he may have keen perception, is no more than a desultory pedant.

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[8] This sentence is quoted from *Analects* XIV, 25, where it is attributed to Confucius.

Do not answer a man whose questions are gross. Do not question a man whose answers are gross. Do not listen to a man whose theories are gross. Do not argue with a contentious man. Only if a man has arrived where he is by the proper way should you have dealings with him; if not, avoid him. If he is respectful in his person,[10] then you may discuss with him the approach to the Way. If his words are reasonable, you may discuss with him the principles of the Way. If his looks are gentle, you may discuss with him the highest aspects of the Way. To speak to someone you ought not to is called officiousness; to fail to speak to someone you ought to is called secretiveness; to speak to someone without first observing his temper and looks is called blindness.[11] The gentleman is neither officious, secretive, nor blind, but cautious and circumspect in his manner. This is what the *Odes* means when it says:

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[9] Literally, "vulgar Confucian," but here and below Hsün Tzu uses the word *ju* in the older and broader sense of a scholar.

[10] Reading *t'i* instead of *li* in order to complete the parallelism with "words" and "looks."

> Neither overbearing nor lax,
> They are rewarded by the Son of Heaven.[12]

He who misses one shot in a hundred cannot be called a really good archer; he who sets out on a thousand-mile journey and breaks down half a pace from his destination cannot be called a really good carriage driver; he who does not comprehend moral relationships and categories and who does not make himself one with benevolence and righteousness cannot be called a good scholar. Learning basically means learning to achieve this oneness. He who starts off in this direction one time and that direction another is only a commoner of the roads and alleys, while he who does a little that is good and much that is not good is no better than the tyrants Chieh and Chou or Robber Chih.

The gentleman knows that what lacks completeness and purity does not deserve to be called beautiful. Therefore he reads and listens to explanations in order to penetrate the Way, ponders in order to understand it, associates with men who embody it in order to make it part of himself, and shuns those who impede it in order to sustain and nourish it. He trains his eyes so that they desire only to see what is right, his ears so that they desire to hear only what is right, his mind so that it desires to think only what is right. When he has truly learned to love what is right, his eyes will take greater pleasure in it than in the five colors; his ears will take greater pleasure than in the five sounds; his mouth will take greater pleasure than in the five flavors; and his mind will feel keener delight than in the possession of the world. When he has reached this stage, he cannot be subverted by power or the love of profit; he cannot be swayed by the masses; he cannot be moved by the world. He follows this one thing in life; he follows it in death. This is what is called constancy of virtue. He who has such constancy of virtue can order himself, and, having ordered himself, he can then respond to others. He who can order himself and respond to others—this is what is called the complete man. It is the characteristic of heaven to manifest brightness, of earth to manifest breadth, and of the gentleman to value completeness.

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[11] This sentence is a paraphrase of *Analects* XVI, 6, where the saying is attributed to Confucius.

[12] "Lesser Odes," *Ts'ai-shu*, Mao text no. 222. But Hsün Tzu quotes from the Lu version, which differs slightly from the Mao text.

The Eight Immortals of Taoism: intro.

Kwok Man Ho + Joanne O'Brien

Finding the Way

It is necessary to go back to the extraordinary history of religious Taoism to uncover why the Immortals occupy such an all pervasive place in popular Chinese religion, although they are rarely invoked or directly worshipped as a group.

The origins of what we know as Taoism lie far back in the earliest history of Chinese culture. The roots lie in the shamanist background which China shares with large areas of Siberia and Asia. Shamanism, still practiced to this day in parts of China, Japan, Indonesia and, it is believed in Siberia, is the belief in a powerful and all pervasive spirit world which is both interlocked with this world and also set apart. Communication with the spirits is through the medium of a shaman, one who is able to open him or herself to the spiritual forces and so foresee the future, control illness and make prophecies. It is a magical and highly charged world of trances and apparently superhuman feats, such as walking upon burning coals or being pierced with sharp instruments. At its core is a desire to be in tune with, responsive to and, to some degree, in control of the natural forces around you.

Taoism as we know it today is the result of extraordinary transformations to this basic format of shamanism. For Taoism falls into two forms, with apparently little to link them at times. The first form, and the one best known to the West, is philosophical Taoism, known as Tao chia meaning the 'school of the Way'. The other form, which is visible wherever the Chinese live, is Tao chiao meaning 'religion of the Way'. The word 'Tao' which lies at the heart of these two systems means 'way' as in the path or way to truth. It is frequently taken to mean being in harmony with the fundamental natural forces and laws of the cosmos and so following the natural way.

The founder figure of the Tao chia school of Tao is Lao Tzu (see also page 44), a title meaning Old Master. Whether Lao Tzu ever existed as a historical person or not (he is usually set around the period of the fifth century BCE) is a matter of great academic debate. What is not doubted is that the short mystical book attributed to him, known as the *Tao Te Ching*, formed the basis for philosophical and meditational Taoism. In contrast to the public and authoritarian nature of Confucianism, Taoism offered the way of surrender to the ebb and flow of nature as the way to fulfillment. It turned its back on the world of commerce and particularly on the world of the court and statesmanship in favour of the silence and remoteness of meditation in the mountains. Here, away from the hubbub of urban China and the theories of statecraft and family duty of the Confucianists, the Taoist sought reconciliation and oneness with nature. This attitude can be seen clearly in the stories of the Eight Immortals. Several of the Immortals went to remote mountains to practice Taoist meditation and many of the stories of the Immortals feature encounters with wise sages or incarnations of Lao Tzu on mountain sides or in forests. Tao chia produced some of the most beautiful and thought provoking writings on the spiritual quest, such as the *Tao Te Ching* and the *Lieh Tzu*, as well as remarkable writings of sharpness and wit such as the *Chuang Tzu*. However, the classic period of Tao chia lasted only a few hundred years before a new force took over and set the stamp on what was to become mainstream popular Taoism.

In the early second century CE, a remarkable movement of magical Taoism developed in China. Although a number of figures emerged around the same time, the key figure was Chang Tao Ling. He founded a sect or cult which issued charms and talismens to protect the faithful and practised magical healing and spiritual disciplines designed to enhance life. Much of the impetus for this came from the old shamanistic roots, but newer elements of personal salvation were added. Chang's group, known as the Five Bushels group, because they asked for five bushels of rice as payment or membership fees from the faithful, soon became so powerful that they were able to establish, albeit only for a short time, an independent state. In other areas of China similar groups emerged around this period of great political and social unrest, due at least in part to the gradual but inevitable collapse of the Han dynasty which had ruled for over three hundred years from 207 BCE.

Perhaps because of its early aspirations to temporal power, (aspirations which have constantly affected Taoism, giving rise over the centuries to numerous Taoist secret societies intent upon overthrowing the ruling dynasty), Taoism established a vast and complex system of gods, who were given responsibility for every conceivable aspect of human life. Some of these gods come from the deification and anthropomorphosis of shamanistic forces such as the sun, rain, rivers and mountains. Others arise from imperial Chinese posts, such as the district god or the city god who mirror exactly the role of the local prefect or the city mayor. Others are historical figures, who because of the life they have led, are deified, in order to represent either particular interests or to act as moral exemplars.

A devout family would need to pay attention and make suitable offerings of incense to the earth god of the actual land on which they live and run their business, the local god in the neighbourhood temple, the district or city god for the wider area they live in, the gods of literature if they have sons studying, the gods of the various diseases which might affect them, the year god, and so on. Certain gods would also have to be worshipped on special days in each month (these are listed in the Chinese almanac – the *T'ung Shu**). For example, month five (Chinese months do not correspond directly to Western months as the Chinese use a lunar calendar and lunar years are ten to eleven days shorter than solar years) has these special days:

> birthday of the South Star of Longevity; day of sacrifices to the Earth; birthday of the Mother of the Sea Dragon; birthday of one of the gods of the Five Directions; birthday of the City god; birthday of the son of the god Tai-shan; birthday of Kuan Ti, god of War; festival of the day heaven and Earth united and creation began; birthday of the Old Royal Mother, guardian of the peaches of immortality; birthday of Tan-yang Ma; birthday of Hsu-wei Hsien Wang, an immortal (not one of the Eight).

In all this vast array of deities, the Eight Immortals bounce with a vigour and a degree of holy anarchy which is both refreshing and popular. Just as the Buddhist tales of Monkey and his companions combine a good story with humour and certain anarchic elements

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*Available in an English translation, *T'ung Shu – The Ancient Chinese Almanac*, edited by Martin Palmer, Rider 1986.

while still managing to put across key Buddhist teachings, so the tales of the Eight Immortals combine the same diverse elements and similarly manage to convey, in a popularist way, key Taoist teachings.

We need, however, to return to the strange history of the origins of Taoism in its religious form to fully understand the key role played by the Eight Immortals in popular Chinese culture. Namely, what is an immortal and how do you become one?

The Path to Immortality

Taoism offered something unique in Chinese faith prior to the widespread following of Buddhism. It offered personal salvation and freedom, something the hierarchical and fundamentally worldly creed of Confucius did not offer and indeed even rejected. The salvation Taoism offered differs greatly from that known in the West, for Taoism developed a fascinating theory and series of practices designed to ensure complete physical as well as spiritual immortality. An intriguing theory as to why the physical body mattered so much was put foward by the French sinologist, Henri Maspero. He claimed that it was necessary to retain the physical body otherwise the souls which constitute each person would dissipate at death and the individual identity or make-up of each person would be lost forever. Others see the reason lying in the Chinese belief in three forces or elements of the universe – named Heaven, Earth and Humanity. If only we can continue to exist, then we can partake fully in the cosmic and thus eternal forces. To do this we simply needed to be fully in tune with the forces of Heaven and Earth, and also physically existing as living human beings.

Whatever the reason, a fundamental belief in the importance of immortality has played a very powerful role in Chinese life. References to belief in immortality go back to the third and fourth centuries BCE. One of the cruellest Chinese emperors was Ch'in Shih Huang Ti who ruled the first fully unified China from 221-210 BCE and who is now renowned as the Emperor who built the tomb of the soldiers found at modern day Sian. Whilst being chiefly recalled for his acts of dictatorial terror such as burying Confucianists alive, he is also remembered for having been obsessed with immortality. When he heard tales of the Isles of Immortality, where the necessary ingredients for a pill of immortality could be found, from one of his court magicians, Hsu Fu, he equipped massive fleets to go in search of these islands.

The alchemical quest, which according to Joseph Needham in his monumental *Science and Civilisation in China*, resulted in the Taoists making a series of accidental but highly significant chemical and scientific discoveries, also produced some very strange not to say lethal prescriptions. The quest for immortality by the pill led Taoists and many charlatans to use all sorts of materials. Those creatures which were supposed to live to a great age were highly favoured as ingredients. Cranes, turtles and tortoises, cicadas and butterflies were all credited with living to great ages and were freqently to be found gently cooking in the alchemist's pot. Pine was also favoured as another long living species. But the two most popular ingredients were cinnabar and gold. Cinnabar seems to have earnt its place because of its red colouring. Red is the lucky colour of Taoism and was seen as revitalising the blood supply. Gold achieved its place of honour because it is pure and never rusts or decays. It was therefore seen as being one of the core, fundamental elements of the world – one of the Five Elements of Chinese science along with fire, wood, water and earth. Alchemists believed that if the body could turn to gold or be filled with gold, then the imperishable qualities of gold would manifest themselves within the person's body.

In the minds of certain rulers and alchemists, the pursuit of immortality through the consumption of gold and the pursuit of wealth through the creation of gold by alchemy, seem to have merged into virtually a single quest. The Emperor Wu, known as the Martial Emperor, (reigned 141-87 BCE) is an interesting illustration of this. During his reign he massively expanded China's territory and domination, essentially creating the boundaries of state and influence which were to persist for over two thousand years. His military forces were amongst the largest ever assembled by rulers of the ancient world. This explains one reason for his great interest in alchemy's claim to be able to transmute base metals into gold – paying for vast armies is a costly business. But he also sought for the elixir of life, presumably feeling that he was already doing well, given the length of his reign. He was constantly offered formulas by Taoist adepts, both serious and blatantly fraudulent. As each one failed to produce the desired effects, the alchemists paid for their temerity with their lives. Wu also sent armadas of ships out to find the Isles of Immortality, P'eng-lai, but again, to no avail. It is perhaps a fitting epitaph to the speculative games of the majority of Taoist alchemists that Wu is reported to have said this towards the end of his life, when he saw that they could deliver neither gold nor the Isles of Immortality – 'If we are temperate in our diet and use medicine, we make our illnesses few. That is all we can attain to.'

Taoism for the People

Having now looked in some detail at the more esoteric practices which Taoism developed, we need to return to the ordinary Taoist lay person, seeking to live a mundane but successful life and unable to simply disappear to the mountains to seek immortality. What of him, and to a lesser degree, her? At first Taoism basically ignored such people. The philosophical Taoism of the last four centuries before Christ had little to offer them. It was only with the coming of the popular Taoism movements, the Tao chiao, that lay people began to have a role within Taoism. It is this aspect which has continued to this day. Thus it is virtually impossible to find a 'pure' text of the *Tao Te Ching* in a modern Chinese city such as Hong Kong, but you will find many copies of the *Tao Te Ching* with commentaries by later Tao chiao masters, explaining what Lao Tzu meant by such and such a phrase relating to magic or breathing techniques or charity. Furthermore, you will also find many books which present the more simple exercises and breathing techniques of the masters in modern terms of health and prosperity. However, one of the most popular ways of trying to achieve immortality was by gaining merit. This is an obvious development based upon the success of the Buddhist concept of merit and reward and its appeal to ordinary folk is clear. By undertaking certain practices, certain acts of charity and good deeds, the ordinary person could begin to move themselves up the ladder of life. This is a move away from the idea of self-realisation, as seen in the vital force nuturing exercises of the early Taoists, to the invocation of celestial help achieved by living according to a pattern of moral behaviour.

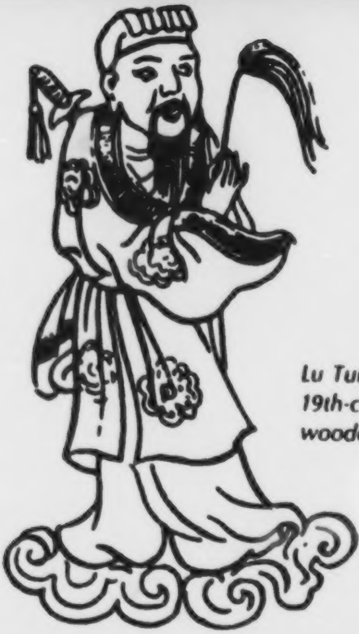
By seeking to live a good and humble life, longevity if not immortality could be sought. If that was not easily achieved, then there were always the gods of longevity and immortality who could be invoked (as they still are to this day at the major festivals such as Chinese New Year). It is not easy to define the exact role these gods had. There seems to be no real belief that through prayers or offerings to them immortality or even longevity could be achieved, although longevity could certainly be enhanced by invocation of the god of longevity and his image is essential on all books, almanacs or other items which deal with the measuring out of time or one's life. He seems to be more like an amulet for good luck than a divine force who could be drawn into granting you your wish. In the case of the god of immortality, there is even less to say. Perhaps it is sufficient to say that these figures, whilst being around in art and ritual, seem to be essentially representations of an idea rather than divinities who can bring about a certain state and that they reflect the strange matrix of popular Taoist beliefs. It is within this setting that the Eight Immortals find their niche – popular harbingers of the esoteric cult of immortality.

The Eight Immortals

Let us now turn our attention to the Eight Immortals themselves. Some of the Eight seem to be verifiable historical figures, their dates falling around the time of the T'ang dynasty (618-906 CE). In one of the stories of Chang Kuo Lau, we hear of the Empress Wu summoning him to court. The Empress Wu ruled from 684-705 CE. In the case of Lu Tung Pin, we are told that he was born in the year 798 CE at Yung-lo Hsien. In many of the stories as recorded in Chinese, the picture of life given is very much that of the prosperous T'ang dynasty. This has led scholars to place the earliest traditions of the Eight at the end of the T'ang dynasty with the full corpus of tales developing during the Sung dynasty (960-c.1260 CE) and reaching their fullest 'official' form by the time of the Yuan dynasty (1260-1368 CE).

Lu Tung Pin ♂

Lu Tung Pin is the most popular of the Eight Immortals. His statue can be found in most temples in towns and villages and many grottoes are dedicated to him on the sacred mountains of China. He is venerated for two reasons. Firstly, because he is associated with medicine and with the elixir of life. For example, if you are ill but not sure of what to do, then you pay a visit to one of Lu Tung Pin's grottoes or go to his shrine in the temple. There, using the old fortune telling method of a bamboo container filled with numbered sticks, you offer sincere prayers, describe your symptoms and then shake the container. When a stick falls out, you note the number and go to the prescription shop within the temple grounds or at the base of the mountain. Here you report your number and receive a herbal prescription to take to the herbalist. Lu Tung Pin is the doctor of the poor.



Lu Tung Pin (from an early 19th-century Chinese woodcut)

Lu Tung Pin also has power over evil spirits and through charms. He is usually shown carrying a large sword, his symbol when the Eight are symbolically represented. The sword is known as Chan-yao Kuai, the Devil Slayer. With this sword he is able to capture and tame all evil spirits if he is invoked correctly. Lu Tung Pin's other symbol is a bushy fly whisk, a traditional symbol of one who can fly at will. The field of these Chinese symbols or charms is an enormous one and still immensely popular. The yearly Almanac (the *T'ung Shu*) contains many pages of charms and most Chinese homes will have at least two or three charms pinned to the walls to prevent illness or ward off evil. Lu Tung Pin is seen in the popular imagination as the source of many of the most efficacious charms, although his main source of power is his sword.

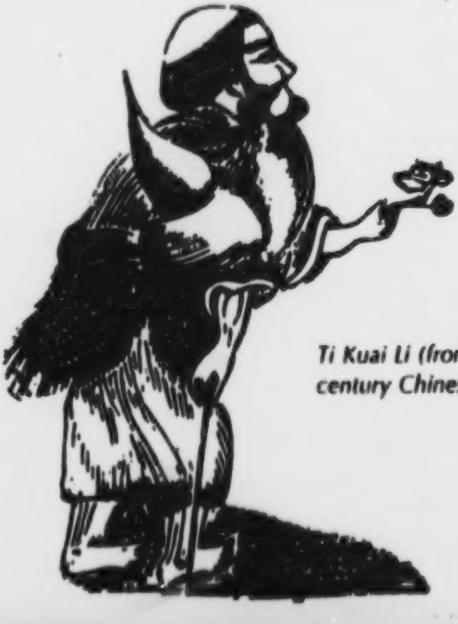
In fact, the sword is one of the most potent symbols or charms in Taoism. The other great producer of charms, whose picture appears in almost all yearly almanacs, is the founder of religious Taoism, Chang Tao Ling. His descendents were made into sort of hereditary Taoist 'Popes', although they had none of the power or authority which the West associates with such a title. The Celestial Masters, as they were known, dwelt at the base of Mount T'ien-mu in Kiangsi province until the mid 1930's when they were chased out by the

Communists. The greatest possession of the Celestial Masters was an ancient sword, said to destroy or trap devils. This sword was supposed to have been the very one which Chang Tao Ling received from Heaven back in the early second century CE. Thus the use of a sword as a charm against evil spirits is common to both Chang Tao Ling, the Celestial Masters and Lu Tung Pin.

Anyone requesting Lu Tung Pin's help will worship at a temple where appropriate charms can be bought to cover most needs. The medical and magical often merge, for beside many shrines or grottoes of Lu Tung Pin is a container of clear water, usually spring water. This is seen to have magical powers since it is in close proximity to the shrine. For simple ailments, it is enough to drink the water. For certain ailments, a charm is bought, burnt and the ashes added to some of the water, which is then drunk. Finally, for very special ailments, a skilled Taoist Master will make an invisible charm. The Master traces, with his finger, the characters of this charm over a bowl full of water which is then drunk.

Ti Kuai Li

After Lu Tung Pin, the next most popular character is usually Ti Kuai

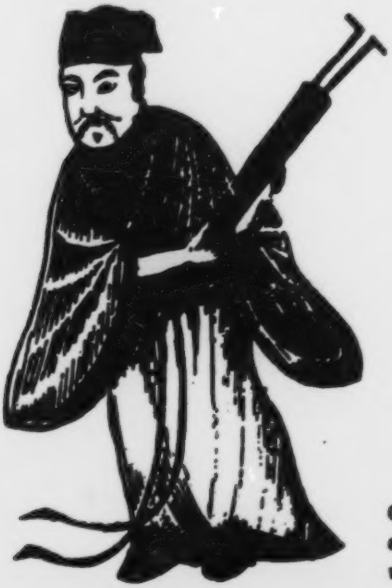


Ti Kuai Li (from an early 19th-century Chinese woodcut)

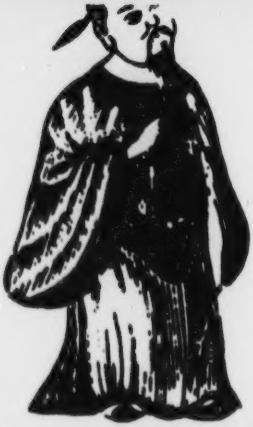
Li. He is again associated with medicine and the sign of his iron crutch often hangs outside apothecaries in very traditional areas. However, because of his renowned bad temper and eccentricities, he is not as favoured by worshippers as Lu Tung Pin. He can provide prescriptions, but these are rarely sought by the devout and only if a Taoist priest in a particular area has some link with him. Ti Kuai Li is favoured, however, by professional exorcisists for his magical, medical gourd, his other sign. Ti Kuai Li's popularity seems to rest on his irrascible and unpredictable character. Through no choice of his own, he has the form of a beggar and he uses this to fight for the rights of the poor and those in need. He is very much the clown figure and his popularity rests upon the twin attractions of being seen as one of the downtrodden, who is really more powerful than the strongest, and the clown who is irrascible.

Chang Kuo Lau

Next comes Chang Kuo Lau. He is usually pictured riding his donkey, often riding the poor creature backwards. In his hand is a strange musical instrument consisting of a long bamboo tube with smaller tubes emerging from the top. Pictures of Chang Kuo Lau can be found hanging above bridal beds or in the homes of young



Chang Kuo Lau (from an early 19th-century Chinese woodcut)



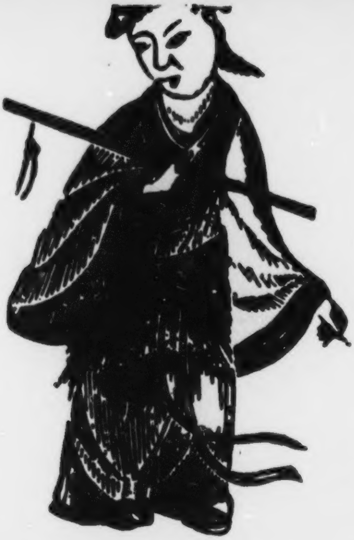
Ts'ao Kuo Chiu (from an early 19th-century Chinese woodcut)

couples or couples hoping for children. Chan Kuo Lau is the bringer of offspring, especially boys. For this reason he figures on many calendars produced in the Chinese world and is invoked by worried families. It is difficult to work out why Chang Kuo Lau is given this honour. It is possible that it is actually an ancient case of mistaken identity. There was a very ancient, shamanistic practice of shooting a mulberry wood bow and six wormwood arrows into the air, into the earth and in the four directions to ward off evil at the birth of a son. This practice has now died out, but it is possible that as it died out it was taken over by Chang Kuo Lau. For the phrase 'to bend the bow' used to describe this ceremony sounds the same in Chinese as the phrase 'Master Chang' (chang-kung). Perhaps the tales of Chang and the old phrase have merged over the centuries. Whatever the reason, there he hangs and many hopes hang on him!

The other five Immortals do not have the same personal following or interest amongst the faithful as the first three. They rarely appear by themselves, only usually as part of the famous Eight. Yet their symbols do show certain interesting facets of Taoist belief.

Ts'ao Kuo Chiu

Ts'ao Kuo Chiu is the most unlikely candidate for immortality. He was a member of the imperial court and a dangerous man to cross. His elevation to the rank of Immortal seems to have been as an act of caprice by the other seven who wished to fill the eighth cave on their mountain. He was a reformed murderer who seems to have been made an immortal because he looked useful! His symbols are either a pair of castanets or an imperial tablet of recommendation. He seems to have attracted little real devotion down the centuries.



Han Hsiang Tzu (from an early 19th-century Chinese woodcut)

Han Hsiang Tzu

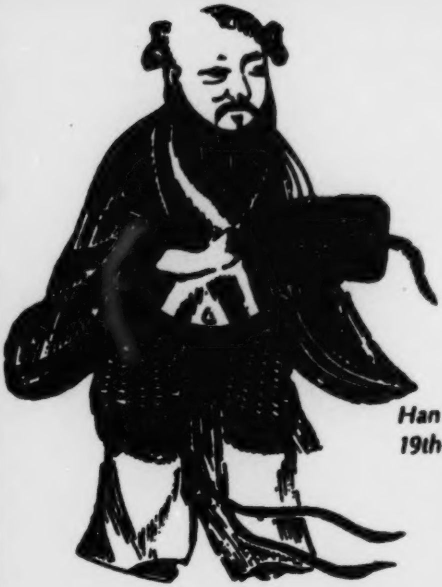
Han Hsiang Tzu is much loved. Han Hsiang Tzu's symbol is a beautiful jade flute and he is traditionally seen as the patron of musicians. A great poet and musician, a lover of the solitude and beauty of the mountains, he represents the ideal of a contented person, dwelling in bliss with the basic harmony of the universe and appreciating the beauty of its solitary places. He is, in fact, a true Taoist mountain man.

Han Chung Li

Han Chung Li is a fascinating historical figure who rose high in the imperial service during the Han dynasty (207 BCE-220 CE). Some stories portray him as a General or even Marshal, others as a provincal governor. He is famous for inventing the pill of immortality by alchemy and is a popular figure for those seeking longevity. He either carries a feathery fan which controls the seas or he carries the peach of immortality.

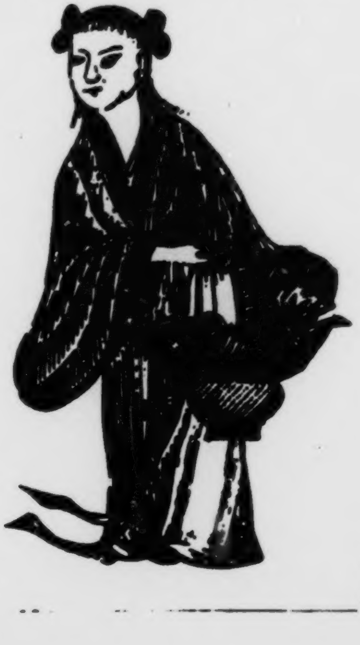
Lan Ts'ai Ho

Lan Ts'ai Ho is the strangest of the group, being at times female, at times male, and at all times very odd. He represents the lunatic, the unbalanced one, a figure recognised in all societies but usually handled better in older societies where it was believed that such

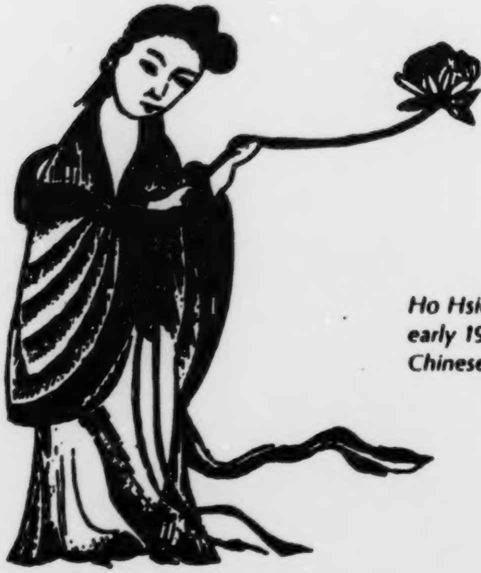


Han Chung Li (from an early 19th-century Chinese woodcut)

people were touched by gods or God. He is not worshipped by himself and it is not known why he should hold a basket of flowers, other than for the reasons of enjoying them and seeking to collect all the possible varieties.



Lan Ts'ai Ho (from an early 19th-century Chinese woodcut)



Ho Hsien Ku (from an early 19th-century Chinese woodcut)

Ho Hsien Ku

Finally, there is the one woman in the group (although occasionally Lan Ts'ai Ho is depicted as a woman). This is Ho Hsien Ku who was granted immortality because of her ascetic practices. That there is a woman at all in this group is most surprising, for there is no tradition of female ascetics in Tao chia and the number of senior female practitioners of Tao chiao can be counted on one hand. She is recognised with her lotus flower symbol meaning openness and wisdom. Again, she is not venerated for her own sake.

The Jade Emperor's Birthday

Many years ago, on the eighth day of the ninth month, the Eight Immortals were rowing a boat across Tung T'ing lake. Their small boat bobbed gently in the lake's warm waters as the Eight Immortals drank, sang and played 'guess fingers'. After a pleasant and relaxing day they contentedly watched the sunset which bathed the lake and the geese coming into land in the golden colours of evening. Unexpectedly, the sound of drums and flutes rose from the bottom of the lake and the unruffled surface of the lake was broken. Up from the water rose chariots decorated in colourful flags followed by a battalion of valiant soldiers dressed in red tunics. The soldiers were so busy bustling around and giving orders that they failed to notice the Eight Immortals watching them. Once the soldiers and their retinue had broken the water's surface they continued their journey up to heaven. Anxious to discover what was happening, the Immortals hastily rowed their boat to the nearest shore and summoned Ch'eng Huang, the guardian god of cities. Ch'eng Huang appeared promptly before the Eight Immortals and bowed down low before them.

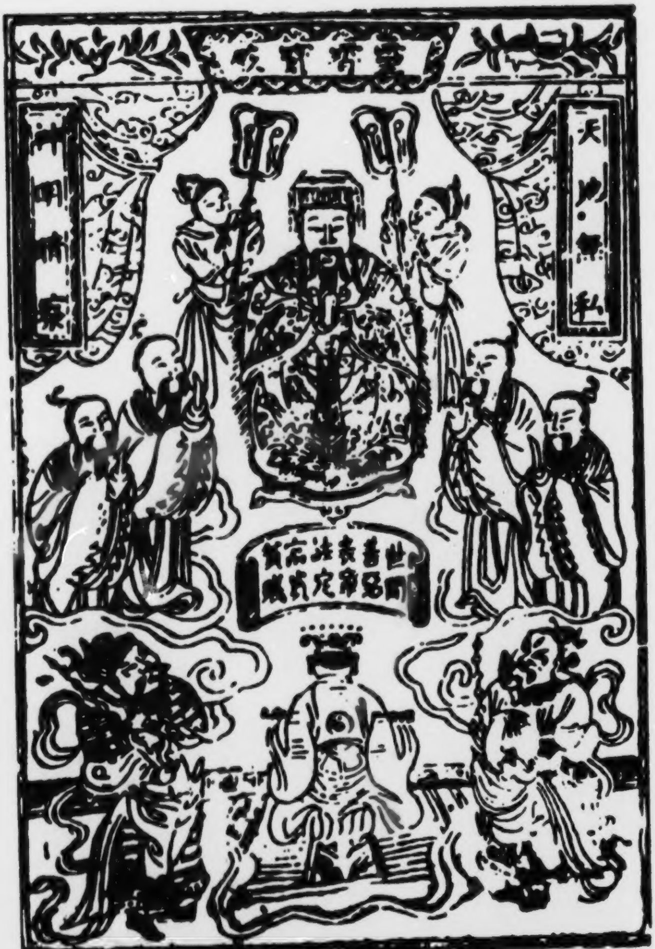
'What can I do for you?' he inquired.

Lu Tung Pin pointed at the lake and then up to heaven. 'Why are they so busy in the Dragon's palace and why is the Dragon King sending so many soldiers up to heaven?' he asked Ch'eng Huang.

'Oh, don't you know?' replied the city guardian with surprise. 'My dear Immortals, tomorrow is the ninth day of the ninth month, the Jade Emperor's birthday. It is the duty of every god, spirit and immortal to prepare a birthday tribute for the Jade Emperor. If he likes your present he will promote you to a higher rank of god. The Dragon King has spent months preparing for this day and you have only seen a small selection of his gifts being carried to heaven.'

'What nonsense is this,' retorted Ti Kuai Li. 'Why should an immortal pay tribute so that he can be raised to the rank of god? I refuse to flatter the Jade Emperor.'

'Hold on. Please calm down, my great Immortal,' replied Ch'eng Huang. 'I understand what you are trying to say but it is only an entertainment. Why don't you swallow your pride and pay him tribute.'



The Jade Emperor (from a mid 19th-century Chinese woodcut)

'I am not giving a gift,' said Ti Kuai Li adamantly. 'Why should I give the Jade Emperor money when he does nothing for me.'

Ch'eng Huang began to tire of Ti Kuai Li's obstinacy. 'Everybody has a superior whom they should obey. An immortal should obey the Jade Emperor. Even a ghost has to obey the Judge of Hell. It is even possible to trick the Jade Emperor into giving you a title. Although the Monkey King already has seventy-two magic powers, he has been able to trick the Jade Emperor and has been given the title "Holy One".'

'He is only a monkey,' retorted Lu Tung Pin derisively. 'How can you compare a monkey with the Eight Immortals. We like to live a simple life. We do not want wealth or luxuries so there is no point in flattering the Jade Emperor.'

'You may be right in theory,' replied Ch'eng Hang. 'In fact I used to think the same as you but I paid a high price. I had to work for two hundred years to receive my position and now, no matter how hard I work, the Jade Emperor will not offer me another promotion. Many people look down on me and ridicule me. You must remember that the rich and famous have many friends but the poor have few who want to help them. You must know that the immortals are divided into many ranks, some are highly respected and others have very little prestige. If you anger the Jade Emperor he will demote all of you to wild immortals.'

The Eight Immortals mulled over Ch'eng Huang's words for several minutes. Perhaps he was right. The Eight Immortals had worked amongst the poor and the sick for hundreds of years and, although they didn't seek profit or praise, they had never received any recognition from the Jade Emperor. Finally the Eight Immortals decided to follow Ch'eng Hang's advice and offer tribute to the Jade Emperor. Not only would they please the Jade Emperor, but this was also a good opportunity to enjoy an abundant array of free food and drink.

By the time the Eight Immortals arrived at the Jade Emperor's palace the party was in full swing. Colourful lanterns and flowers decorated the golden palace walls and the floor vibrated with the sound of lively music; clear sweet songs of the sea princesses filled the air. The Eight Immortals lined up behind the other immortals and gods before the Jade Emperor's throne. Eventually it was their turn to present their tributes. Chang Kuo Lau stepped forward and offered the Jade Emperor a night cap made of donkey's tail hair and Han Chung Li presented a carved bamboo pen rest. Although the gifts had been made by skilled craftsmen, the Jade Emperor was not impressed, in fact he didn't even offer a smile of gratitude. Lan Ts'ai Ho then took a lotus from his flower basket, but the Jade Emperor was not pleased by its colour or its fragrance and promptly ground it underfoot. Ti Kuai Li presented a porcelain bedpan which he thought would make a perfect gift since the Emperor was growing old. But this was the final straw, the Emperor was so insulted he summoned his guards.

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'Take these evil, miserly immortals out of my palace,' he commanded. 'Demote them to lower class immortals and immediately enter them in our registration book.'

The Eight Immortals were extremely annoyed by the time they returned to earth. Ti Kuai Li shook his fist at heaven and scolded the Jade Emperor for being a fool and a rogue and the other Immortals started complaining too. Eventually Ti Kuai Li quietened them down.

'What we need is action not words,' he proclaimed. 'The Jade Emperor has no right to bully the weak and respect the strong. We must teach him a lesson. If the Monkey King managed to cheat him so can we. Lan Ts'ai Ho, please lend me a lotus flower from your basket. I want to use it to steal priceless gifts from heaven.'

Ti Kuai Li held the lotus flower in one arm and jumped on to a cloud which rose straight to the Jade Emperor's palace. A long queue of immortals and gods stretched from the palace reception hall to the golden entrance arch, so Ti Kuai Li put the lotus flower on his head to conceal his identity. He stealthily made his way to the baskets of tributes which had been piled up behind the Emperor's throne. He hastily selected the best gifts he could find and rushed back to join the other Immortals on earth.

'This time the Jade Emperor will invite us to drink with him at his birthday party,' he told the other Immortals with delight. Ti Kuai Li drew out six priceless gifts – a jade unicorn, a jade horse, a diamond ox, a gold tiger, an ivory dragon and a silver lion. The other Immortals were duly impressed but they were two gifts short. Ti Kuao Li was willing to go back to the palace and steal another two gifts but Lu Tung Pin stopped him.

'It's too late to go back to heaven and furthermore you may be caught. Leave this to me. I will find two presents on earth.'

Lu Tung Pin stooped down, parted the grass and caught a handful of fireflies. He held them up to the others, saying proudly, 'The Jade Emperor has never left heaven, therefore, he must never have seen a firefly. If I tell him that this is an illuminated pearl he will have to believe me.'

The other Immortals clapped their hands with delight at this suggestion. Then Lan Ts'ai Ho had an idea. He climbed to the nearest willow tree and carefully collected three autumn cicadas which he put in his flower basket. Without wasting any more time the Eight Immortals set out to heaven. The queue of gods and immortals had disappeared but the palace was still festooned with lanterns, lamps, and flowers and sounds of laughter and music drifted from the inner rooms of the palace. The Eight Immortals swaggered up to the Jade

Emperor who was still sitting on his throne in the middle of the reception hall.

'Wild immortals, how dare you come back to the palace again,' he thundered.

Han Chung Li stepped forward and took a bow before he spoke reverently to the Jade Emperor. 'Your majesty, when we came to celebrate your birthday earlier this evening we failed to bring expensive gifts with us. Please forgive us and accept these priceless gifts from the palace of the human emperor.'

The Immortals presented the stolen gifts one by one to the delighted Emperor. But the Emperor was not completely satisfied with the six gifts and demanded another two. Lu Tung Pin stepped forward and placed the fireflies on the footstool before the throne. As he did so he recited the following words:

'A light wind blows through the jade palace door,
there are no candles or moon to light the palace,
a thousand fireflies dance in the night,
they light up the mountain,
they light up the palace,
they light up the water.'

'Excellent, a perfect birthday present,' congratulated the Jade Emperor. 'Now what about you Lan Ts'ai Ho. What do you have as a present?'

Lan Ts'ai Ho took the three cicadas from a concealed pocket in his robe and gently squeezed them with his fingertips. The cicadas started to sing and once again the Jade Emperor laughed delightedly.

'What a wonderful present! What is the name of this priceless gift?'

'Your majesty, they are called long singing cicadas and are considered to be priceless in the human world,' replied Ti Kuai Li respectfully.

The Jade Emperor stood up from his throne and picked up his gifts one by one, examining them from every angle. Finally he turned to the Eight Immortals and, with an appreciative smile, he gestured to a side table laden with food and drink. The Jade Emperor then summoned his secretary and asked him to inscribe the Immortals' new title in his registration book. Although the Eight Immortals were now officially called the 'Eight Holy Immortals of Heaven's Palace', they never used their title. They only wanted to make a fool of the Jade Emperor and they had succeeded in doing so.

The Grottoes of Chung Ling

Chung Ling mountain in Kweilin is riddled with grottoes, many of which lead into one another. They are tunnelled so deep into the mountain that it is easy to become lost for weeks on end. There is a legend that tells how these grottoes were formed.

Wang Mu, the Jade Emperor's mother decided to build a palace on the banks of the Li River. She was far too delicate to carry the work out herself so she put the T'ai Pin Chin star in charge of its construction. After receiving orders, T'ai Pin Chin summoned the strongest gods in heaven. When they had assembled before him he revealed his ambitious plan.

'Wang Mu has ordered me to build a palace on the banks of the Li River, but the view from the palace is so boring she will be disappointed each time she looks out of the palace windows. I want you to create the most beautiful view in the world using as many mountains as you like.'

The gods were excited by this challenge and before long they had laid mountains of all shapes and sizes around the banks of the Li River. The view was so stunning and the air so pleasant that it attracted hundreds of mountain, earth and river gods and the Eight Immortals made it their favourite resting place.

When the other gods in heaven discovered the theft of so many mountains to decorate the view around the Li River, they were furious. They immediately blamed the Eight Immortals. 'Why should they have the best view in the world leaving the other gods with little more than mud heaps? If the Eight Immortals are allowed to steal, why shouldn't we steal too?' And so, in the dead of night, an army of gods descended to the Li River. They laboured throughout the night and before the first light of dawn, they managed to steal nearly every peak in the area between Li Yu mountain and Yang Shuo's Dragon Head mountain leaving behind scraggy hills and mounds of mud.

By the time the mountain and earth gods woke up their homes had been devastated. They ran panic stricken to Wang Mu to report the violation of their homes. The gods pushed and shoved each other in their eagerness to report the damage and hundreds of agitated voices tried to speak at the same time.

Pai Shih's Drama

The Old Man's Prophecy

Lu Tung Pin and the other Immortals regularly met at the hermitage on T'ai Shan mountain to discuss Taoist teachings and to meditate.

One autumn Lu Tung Pin caught a glimpse of an unknown woman meditating outside one of the grottoes on T'ai Shan. He hid in the nearby bushes transfixed by this stranger whose beauty was like a peony in full bloom. Each day, under the pretext of gathering wood, he left the other Immortals in the hermitage and crept down to the grotto to secretly gaze at her. After a week, he plucked up enough courage to talk to her. She was Pai Mou Tan, a young girl who had come to T'ai Shan in search of inner peace, but she too was distracted from her studies by Lu Tung Pin's charm and intelligence. Each time she sat down to contemplate the Taoist teachings her mind was distracted by thoughts of Lu Tung Pin and each time Lu Tung Pin sat down to discuss Taoism with the Eight Immortals he sat in a dream-like state, images of Pai Mou Tan flashing before his eyes.

Before long, Lu Tung Pin had broken the strict code of immortal behaviour; Pai Mou Tan was carrying his child. As a punishment, the Taoist qualifications he had earned through five hundred years of dedicated study were taken away from him. He had to prove his worth once again to the other Immortals.

Meanwhile Pai Mou Tan had become the laughing stock of the local people and was forced to abandon her studies. She moved far away to Tsou Lai Shan and set up home in a disbanded temple on the outskirts of the town. Not long after her arrival she gave birth to a boy who she named Pai Shih Lang.

Mother and child lived a quiet, secluded life, although they could not escape the jeers and taunts of the townspeople who had discovered their secret. By the age of nine Pai Shih Lang was a clever and quick-witted boy and each day he travelled alone to his school six miles away, crossing a wide stream on his outward and return journeys.

One morning, as he leaned down to take off his sandals before crossing the stream, he heard a man's voice quietly say, 'Don't take

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off your shoes, Pai Shih Lang. Climb on my back instead.'

Turning round, he saw an old bearded man sitting on the bank. He wore a black ragged cotton jacket and black cotton trousers rolled above the knee. His feet were resting in the stream's cool gurgling flow. Pai Shih Lang did as he was told. The same thing happened on his way home from school and continued to happen every day.

Several months later, in the twelfth month of the year, Pai Shih Lang's mother called her son into the kitchen and advised him.

'I have been thinking about your journey to and from school each day. Try not to get your feet too wet when you are crossing the stream, and, if they do get wet, dry them properly.'

'But I don't need to walk across the stream,' answered Pai Shih Lang mildly.

His surprised mother demanded an explanation and Pa Shih Lang dutifully recounted the whole story. After hearing what her son had to say, she told him to ask the old man the reason for his kindness.

The following day, as Pai Shih Lang was being carried across the stream he confronted the old man. 'You wait here for me every day, regardless of the weather. Why do you come and why do you carry me across the stream?'

The old man said nothing until he had reached the far side of the stream. He put Pai Shih Lang gently on the grass, looked him straight in the eyes and gave him this strange reply.

'I carry you because you have an important life ahead of you. One day you will be an emperor.'

Pai Mou Tan was delighted when her son told her about the old man's prediction, for she knew in her heart that her child was different from the thousands of other children in China.

Not long after, on the twenty-third day of the twelfth month, it was time to celebrate the kitchen god's ascent to heaven to visit the Jade Emperor. Pai Mou Tan spent all day cooking, cleaning and making ritual preparations, but it wasn't easy work without help from relatives or neighbours. Nobody ever visited them because they considered Pai Shih Lang an unnatural child. The townspeople would rather see them starve than lend them a bowl of rice. That evening Pai Mou Tan's problems increased when Pai Shih Lang came running home in tears.

'I am never going back to school again,' he cried as he fell into his mother's arms. 'All day long the boys mock me because I have no father.'

'Take no notice my son. Let them taunt you. They are only jealous,' she said, gently stroking Pai Shih Lang's tear-stained face.

She gave him a bowl of dumplings to cheer him up. Her face was calm but her heart was furious. She had always worshipped the gods, yet her life was misery and unable to control herself anymore she grabbed a broom, ran into the kitchen and beat the statue of the kitchen god, crying tearfully.

'You wait and see, kitchen god. When my son becomes an emperor, I will take revenge. I will kill everyone who has ever mocked me and their blood will run like a river.'

In her temper she broke the kitchen god's nose and knocked out his front tooth and so the kitchen god rose to heaven in a battered and bloody state. As he bowed low before the Jade Emperor, the blood from his nose dripped on to the Emperor's golden shoes.

'What's happened to you,' asked the Emperor, slowly edging back from the kitchen god.

'Pai Shih Lang's mother beat me viciously. If her son becomes an emperor she will kill hundreds of people,' gasped the kitchen god, through swollen and battered lips.

'Oh, so that's her plan,' replied the Emperor. 'I know some humans are difficult but that's no reason for murdering them. She must be taught a lesson.'

The Jade Emperor spoke to the four generals who stood beside his throne. 'On the festival of the earth god's birthday, you must catch Pai Shih Lang and rip out the dragon sinews which give him immortal power. Every dragon sinew in his body must be torn away.'

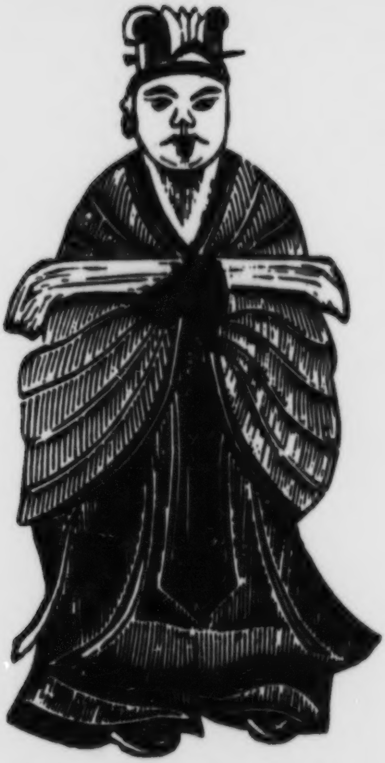
Unaware of his fate, Pai Shih Lang continued to travel alone to school each day. But shortly before the earth god's birthday, the old man at the stream drew the small boy close to him.

'This is the last day I will carry you across the river. Your mother has been careless with the gods and your life is in trouble.'

The old man then told Pai Shih Lang everything about the kitchen god, the Jade Emperor and the punishment which lay in store for him.

'But you must save me! Please, I beg you to help me in any way you can,' cried Pai Shih Lang in terror.

'I can do nothing to prevent this punishment,' replied the old man. 'The Jade Emperor has given a command and it must be obeyed, but I can offer you some advice. When the guards start to rip out your dragon sinews, it will be excruciatingly painful because they are ripping out your immortality. But however painful it is. you must never scream or open your mouth. You must grit your teeth and endure this torture. They will take the strength from your body



The Kitchen God (from an early 19th-century Chinese woodcut)

but they will be unable to take your power of speech.'

As soon as the old man had finished speaking he disappeared into thin air, leaving Pai Shih Lang stunned and frightened. He realised the danger that lay in store and raced back home to tell his mother. She cuddled the little boy who was numb with terror, saying reassuringly, 'When the day arrives I will hide you in a safe place, so secret that not even the Jade Emperor can find you.'

And so they carefully counted the days to the earth god's festival, but unfortunately they counted a thirty day month instead of a twenty-nine day month. And so, mistakenly, Pai Shih Lang was sent to school on the second day of the second month, the day of his punishment.

As he crossed the fields, he noticed a black cloud moving slowly across the sky towards him. Suddenly a flash of lightning struck a tree three feet away from Pai Shih Lang and he realised with terror that his time had come. He spotted a nearby grave and ran for cover beneath the altar. He crept under the darkest corner of the altar and sat there shivering. But he could not fool the guards. The altar was smashed into fragments with a flash of lightning and the fiery-eyed guards descended from the heavens with a roll of thunder. They lifted Pai Shih Lang high into the air and with their bare hands they viciously ripped out his sinews one by one. Tears streamed down Pai Shih Lang's face but he did not utter a single sound. When every dragon sinew had been torn away they threw Pai Shih Lang to the ground and disappeared into the heavens as quickly as they had come.

For a long time Pai Shih Lang lay on the ground, unable to move. Finally he gathered enough strength to pull himself to his feet and staggered home. But the Jade Emperor had not completely destroyed his power, he still had immortal power in his dragon teeth and jade mouth.

Pai Shih Lang Ensnares the Gods

After being punished, Pai Shih Lang never left his home. He grew to hate the gods with a deep vengence, for if the kitchen god had not gossiped to the Jade Emperor he would still have complete power. Pai Shih Lang's only worldly possession was a gourd, a present from his mother, so he decided to use this to exact revenge. He went into the kitchen and bellowed to the kitchen god, 'Get into this bottle, you slanderer and liar!'

The kitchen god was helpless against the power of Pai Shih Lang's dragon voice and with a gust of wind he entered the gourd. Everything that Pai Shih Lang said was recognised as the truth by the gods and they had to obey.

From that day onwards, Pai Shih Lang travelled the world ensnaring every god who crossed his path. He discovered gods on rocky mountain sides, in wooded valleys, deep in rivers and on wide open plains. No god on the earth could refuse his command. After years of wandering, he arrived at T'ai Shan town in Shantung province. The town lay at the foot of the mountain where he had been conceived.

The wily goddess, Pi Hsia Yan Chun, was staying in the oldest temple in the town and had calculated the arrival of Pai Shih Lang. She sent four strong fire dragons to surround Pai Shih Lang before he entered the town. The dragons flew across the town and landed in a field where Pai Shih Lang was resting. They formed a circle of unbearable white heat around the field, completely immobilising Pai Shih Lang. But Pai Shih Lang was too hungry and exhausted to put up a fight and the only thought on his mind was food. In the corner of the field a woman was sowing seeds in the freshly tilled soil. At her feet lay a basket covered with a cotton cloth.

'Old woman, can you help me?' he cried. 'I have not eaten for three days. I will do anything for you if you give me a morsel of food.'

The old woman looked up from her work and slowly approached the hungry stranger. 'I would help you if I could,' she said, 'but I only have one pancake and a bowl of rice soup for my son who has been working in the fields since dawn.'

Pai Shih Lang persisted with his request. 'If you do not feed me, I will die. Just look at me. I am so thin the skin is hanging from my bones. You cannot leave me to die.'

The old woman shrugged her shoulders and replied, 'Why should I feed an absolute stranger. You are not my cousin, you are not my friend, you are not my son. What right have you to make these demands?'

She paused for a moment and then continued, 'If you kneel down and bow before me three times, calling me mother each time, I will give you food and water.'

In desperation Pai Shih Lang obeyed her and in return the satisfied woman gave him the pancake and bowl of rice. Pai Shih Lang fell upon the food devouring it with an unquenchable appetite. Only when he had finished eating the food did he look up to discover that the old woman and the fire dragons had disappeared.

Pai Shih Lang continued on his travels without a second thought to the events of the day. He worked his way through the temples in T'ai Shan town, snapping up gods and immortals at every opportunity and then he started his ascent of T'ai Shan mountain. The gods quivered in the grottoes and the immortals shook in the caves but there was no escape, with just one word from Pai Shih Lang they were trapped forever in the gourd. After a successful afternoon's hunting Pai Shih Lang reached the summit of T'ai Shan where he was greeted by the sight of a breathtaking gold and jade palace. Above the doorway hung a sign 'Pi Hsia Temple'. He fearlessly entered the temple courtyard where the goddess Pi Hsia Yan Chun sat in glory on a lotus flower throne.

He reached for the gourd hanging from his waist but before he

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touched it she demanded, 'What do you think you are doing, Pai Shih Lang? Have you gone mad? Do you not recognise me as the old woman who fed and watered you less than four hours ago in the field. You called me mother three times and although you can imprison the other gods you cannot ensnare your mother.'

Pai Shih Lang was left speechless. How could he even think of threatening the woman he had called mother. In shame he knelt before her to apologise but as he knelt on the marble floor his gourd hit the ground and smashed into a hundred pieces.

Out came thousands of gods, tumbling on top of one another in a frenzy. Dazed and excited they dashed about the palace ecstatically. They climbed out of the windows, rushed through the doors, jumped into rivers, ran into caves and hid in grottoes. The mountain was alive with gods dashing backwards and forwards.

Pai Shih Lang lay in despair on the marble floor but the gods didn't look back. The most important thing for them was to hide before he pulled himself together and thought of a new trick. Hundreds of gods and immortals had headed towards the nearest cottage and the nearest grotto. They pushed and pulled each other as they tried to jam into every available space. Pi Hsia Yan Chun watched them with satisfaction, but when she tried to count the number of gods who had squeezed into these two places she became totally confused. Instead she made an estimate, she named the cottage 'The Ten Thousand Immortals Cottage' and she named the grotto 'The Thousand Buddha Grotto'. To this day people come to visit the gods and immortals here. Only the kitchen god ran back to find a warm, safe hiding place on the kitchen stove. He was in a good position there to watch everything that went on in the house. Even now people are afraid that he might gossip to the Jade Emperor if they are unkind, angry or deceitful. To prevent him spreading rumours they pin two poems to the kitchen wall. One says 'When you go up to heaven, speak only good words' and the other says 'When you come down from heaven, bring only good fortune'.

Pai Shih Lang is Forgiven

When Pai Shih Lang had finally recovered from the shock of the broken gourd and the rampaging gods, Pi Hsia Yan Chun summoned him to her side.

'My boy, you have brought thousands of gods and immortals to me and it is the Jade Emperor's wish that I govern them kindly. The time is now right for you to see your father, Lu Tung Pin, again. He is ready to forgive you and welcome you into his arms. You will find him meditating in a cave at the foot of this mountain.' Pai Shih Lang rushed off eagerly to see the father he had never known. He approached a deep river at the foot of the mountain and at its shallowest point he heard a rustling noise in the reeds on the opposite side. Looking up he saw his father standing there with outstretched arms. Before Pai Shih Lang could open his mouth, his father spoke.

'My son, I am waiting here for you. Do not be afraid. If you take my hand you will be safe.'

Pai Shih Lang stretched out his hand towards his father and the moment that their fingers touched Pai Shih Lang disappeared. Pai Shih Lang had returned to his father's body. But Pai Shih Lang was not forgotten. To this day, the village where he lived is called Pai Temple village and the place he called home is now famous as Pai Shih Lang Temple.

5

The Oil Seller

Lu Tung Pin liked to travel about in disguise to test the honesty of people on earth. It was always his joy to give to those who were honest the understanding of the Tao and the chance of immortality.

One day he decided to become an oil seller. Dressing himself up and carrying his barrels of oil, he set off to find anyone who would accept his measure of oil for a fixed and just price.

At first he was very hopeful and journeyed to the nearby city to sell his wares. The first house he went up to was a very grand place so he knocked at the main door. The doorman opened it and scowled at Lu Tung Pin.

'What do you want?' he demanded.

'To sell you a little oil,' replied Lu Tung Pin.

'Then get round to the back door. Only gentlemen come through this door.' And so saying he suddenly lashed out with his boot and kicked Lu Tung Pin down the stairs.

Picking himself up, Lu Tung Pin trudged round to the back door. But he got little encouragement there. The doorman had already told the kitchen staff about the oil seller who had come to the front door. When Lu Tung Pin knocked, he was treated as a joke and the rubbish was tipped over him. Filled with anger, Lu Tung Pin was tempted to strike the whole house down. But he decided to leave them to their own foolish ways.

Over the next few days, he tried to sell his oil in the market place. Everyone wanted to barter with him but when he told them that the price was fixed, no-one would believe him. They were sure that he must be trying to trick them, so they would not buy.

Lu Tung Pin soon tired of the city and thought that he might be better off in a smaller place. So he travelled to the nearby town and approached the smartest house. Remembering his painful experience in the city, he knocked at the back door. A friendly young woman opened the door and asked what he was selling. He told her he was selling oil. Suddenly a gruff voice sounded from within the house. 'Who is at the door?' The young woman looked frightened and said it was an oil seller. 'Tell him to come in,' said the gruff voice.

When Lu Tung Pin came inside the biggest man he had ever seen was seated at a table. 'How much are you charging for your oil?' asked the man. When he heard what Lu Tung Pin was charging, he frowned and said, 'I'll give you half your price.' When Lu Tung Pin refused, he said, 'Then I will take it anyway,' and he rose to his feet with a menacing look on his face.

Lu Tung Pin was not sure what to do. He could see the woman was very frightened, so he decided to face up to this bully. Lu Tung Pin whisked his fly whisk out and waved it in the giant's direction. There was a loud bang and the giant disappeared. Bowing politely to the terrified woman, he made his way out of the house and decided that perhaps the town was not the right place for him either. So he went to the local village.

But he fared no better in the village. People tried to trick him or simply ignored him. Eventually, after weeks of wandering and trying, he came at last to an isolated country lane. As he passed a tiny, tumbledown farm, a woman ran out to him. 'Please can I buy some oil from you, for I have almost none left?' Lu Tung Pin hesitated. He did not want to say yes, because he was afraid that the woman would not have enough money to pay the fair price. But he had to stick to what he had agreed with himself. So he named his price. To his astonishment and delight, the woman agreed and ran back to get the money.

Lu Tung Pin followed her and saw the poverty of her house and little farm. As the woman was finding the coins, Lu Tung Pin took a few grains of rice and threw them into the well. Then he turned and received the money and gave the woman her oil. With that he wished her well and went on his way. It was not until later that day that the woman went to draw water from the well. Imagine her astonishment when she found the well did not give her water, but wine! She drew another bucket full. More wine! She soon discovered that whenever she drew water, it was wine.

Within weeks she opened a wine shop. People came from miles around to buy her wine, for it had a most wonderful taste. Within a very short time, she was able to rebuild her farm and within a year or two, she was one of the wealthiest people in the area and much sought after by the eligible bachelors of the area. And all this came about because she had been honest.

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Shaoshing's Aromatic Pastries

Heng the baker was known by everyone in Hangchow as Hsaio Shaoshing, the little one of Shaoshing. His ancestors were buried in Shaoshing district but he had always lived in the nearby town of Hangchow. After his father's death, Hsaio Shaoshing carried on the family tradition as Hangchow's aromatic pastry maker. He made steamed rice pastries in the family's small straw roofed cottage at the foot of Mount Cheng. Although his cakes were popular he made a meagre living, just enough to support himself and his blind mother.

Before dawn he rose to grind rice for his steamed pastries. Each day he sold his pastries from door-to-door down Hangchow's narrow streets. Each afternoon he returned home carrying a few unsold cakes. Hsaio Shaoshing was an obedient son. He never ate these unsold cakes but gave them to his mother.

Each New Year, the people of the town wished each other health, happiness and prosperity. It was Hsaio Shaoshing's busiest time of the year. The pronunciation of the Chinese word for cake was the same as the pronunciation for the word promotion and so the villagers believed that the cakes would confer good fortune for the coming year.

One New Year, the villagers formed long queues to buy the pastries but Heng obediently put one aside for his mother. When evening fell, Heng returned home. His empty straw baskets were thrown across his shoulder, but in the pocket of his cotton jacket was one pastry. Suddenly an old man in ragged clothes stepped out from the shadows and blocked his path.

'Have you anything to eat?' begged the old man.

Heng could not turn the old man away empty-handed so he offered him a brass coin.

The old man shook his head and said quietly, 'I do not need money. I need food. Give me the cake in your basket.'

Heng was confused. The beggar looked tired and hungry, but his mother was also tired and hungry. He did not want to see anyone suffer, but who was the most needy? His mother would forgive him. He would bake her an extra cake tomorrow, but the beggar might starve. Heng gave him the cake. The beggar nodded his head in thanks and disappeared into the shadows.

As dusk fell the following evening, the beggar appeared again with the same request. Heng did not refuse him. The beggar continued to appear on the following forty-nine days and each time Heng, without hesitation, gave him a cold pastry. On the fiftieth day the beggar sensed an unhappiness in Heng's voice and enquired, 'What is troubling you my friend? You are walking in a dark cloud.'

'Thank you for your concern, but you are more helpless than I,' replied Heng. 'Each day the mists hang low over the village. The rain runs in torrents from the roofs and in the streets. Who will buy my cakes in this weather? The women barely open their doors to let their children in, so why should they give time to me. Each evening I return with a basket of cold cakes which my mother eats and now she is sick and it is my fault.

The beggar laughed at Heng's misery. 'Look at me,' he said. 'I have eaten your cakes every day. Am I ill?' While speaking he pulled open the drawstring on a worn pigskin bag and drew out a small green bottle of tablets. He handed the bottle to Heng.

'Give one of these tablets to your mother and put another in your mixing bowl each morning. Do not ask any questions. You have been kind to me, now let me help you.' Then, a wind rose up lashing the rain against Heng's face and he lifted his arm to shield his eyes. The wind disappeared as quickly as it had arisen and when Heng opened his eyes the beggar had gone.

Heng did as he had been told. He ground a tablet with rice powder and placed a bowl of cakes in a large steaming pan. Within a few minutes a delicious aroma filled the air.

His mother called from her chair, 'What is that fragrant aroma? Why do your cakes smell so sweet?'

'I have put a strange tablet in my cakes. You must eat one, mother', replied Heng.

She ate one as he had requested and within minutes her sickness had disappeared. Heng cried out in joy.

'I knew it. I am sure of it. That was no ordinary beggar. That was an Immortal!'

Heng revealed all that had happened but the one thing he could not reveal was the beggar's name.

'Tell me,' said his mother, 'did he beg any differently to other beggars?'

Heng tried to remember everything about the old man. He had seen him sleeping in the dark temple doorway using two rice bowls as a pillow but he could think of nothing unusual about the beggar.

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'But that is it,' cried his mother. 'When two mouths join together they form the character Lu, likewise when two bowls join together they form the character Lu. You have been talking to Lu Tung Pin, one of the Eight Immortals.

From that day on the villagers were eager to try the 'immortal pastries'. They were the sweetest pastries in the province and people gathered round Heng's door to learn the art of making such fine aromatic pastries. His fame spread quickly and before long his pastries were known as Shaoshing pastries. The 'little man from Shaoshing' no longer trudged the streets selling his pastries. He had earned enough money to open a shop and above the door hung the sign 'Hsaio Shaoshing's Aromatic Pastry Shop' and to this day Shaoshing is famous for its aromatic pastries.

Lu Tung Pin's Vengence

Although the Eight Immortals dedicated their lives to the needy and the poor, they were by no means perfect. They all had their weaknesses and faults, especially Lu Tung Pin, the youngest and the least experienced. He could be boastful, proud and a bad loser.

One summer Lu Tung Pin was travelling by boat down the Ou river, playing chess with the helmsman to relieve his boredom. After a competitive game the helmsman finally won. Lu Tung Pin was so angry and humiliated that he shot the chess set into the water. From that time on, there was a mountain on the banks of the Ou river that was shaped like a chess set.

The following summer, Lu Tung Pin returned to the Ou river determined to exact revenge upon the helmsman and any inhabitants of the Ou river. He filled two huge baskets with soil, tied the baskets to an iron pole, laid the pole across his shoulders and set off with the intention of blocking the flow of the Ou river. Just as he reached the fields bordering the river, he was stopped by an old farmer.

'Stranger, I need your help,' cried the old farmer. 'My pig has just escaped and I am too old to run after it. Could you catch it for me?'

Lu Tung Pin carefully laid his baskets and pole on the floor and ran after the pig. When he had disappeared behind the farmhouse, the farmer swopped the iron pole for a wooden pole. Not long after Lu Tung Pin returned with the squealing pig in his arms. He tied the pig to a gate post, said his goodbyes and heaved the pole and baskets on to his shoulder. There was a resounding crack as the pole split into two pieces and the baskets of soil rolled across the floor. The soil flew out in all directions and when the baskets finally came to a standstill, there was a large mound of soil, big enough to hide the farmer's field of sweet potatoes from view.

Lu Tung Pin couldn't believe his misfortune and was more determined than ever to wreak havoc on the villagers of this district. He travelled to the widest part of the Ou river and there he decided on the perfect revenge. He took a magic duster from his pigskin bag and shook it at a pile of earthenware jars lying on a nearby hillside. There was a streak of lightning and the jars immediately changed

Abandoned by Immortals

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A man by the name of Ding Shi frequently visited Luoyang. He said that he was a hermit on Mount Songshan. Someone asked him: "You're about a hundred years old. When did you start to live in seclusion on Mount Songshan?"

Ding Shi replied, "I was a Confucianist when Emperor Qin Shihuang was in power. But when Prime Minister Li Si proposed that all historical records in the imperial archives be burnt and all Confucianists be killed, I escaped to Mount Songshan, where I met an old man. He said to me: 'I can enable you to live a long life.' Then he gave me a pill. I took the pill and have lived until today. Though my hair is white, my appearance remains unchanged. I can't remember how many years I have lived. I knew Dongfang Shuo of the Han Dynasty. He used to be a servant of an immortal. But he was very unruly, and so he was driven out of the Fairyland. Once I went to see the Queen Mother. She told me all about it. Then I asked Dongfang Shuo about it. Dongfang Shuo smiled and admitted it. I also knew Liu Chen and Ruan Zhao, both laymen. Once they entered the Peach Blossom

Immortal's Cave by mistake. However, they could not forget their lives on earth, so they could not become immortals. Later, most immortals flew to Heaven during the daytime; but they could not come back. As I'm not an immortal, I cannot often meet them."

"But you have taken the pill of immortality; why can't you become an immortal?"

Ding Shi replied, "Though I can live a long life, I don't know how to fly to Heaven."

Ding Shi made it a rule that he pay a visit to Luoyang every spring. He had been to the city dozens of times, so lots of people in Luoyang knew him. When An Lushan rose in rebellion (755-763), Ding Shi told some people in Luoyang: "I must flee from a calamity. The non-Han ethnic groups living in the north and west in ancient times are different from the Confucianists." Then Ding Shi left, and never returned to Luoyang. The people believed that he was a god of the land.

From *Stränge Stories of Immortals*

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A few months later, Chen's family sent a servant to Chang'an. The servant mentioned his visit to his home, and showed him the verse he left on the wall of his study, which his wife had copied down for him. Only then did he believe that what he had experienced was not a dream.

Making Pills of Immortality

Liu Wuming lived in Chengdu. Legend has it that he was a descendant of Liu Bei, Emperor Zhaolie of the State of Shu during the Three Kingdoms Period (220-280). From his childhood he showed signs of being very intelligent. One day a Taoist passed by his home. Seeing Liu Wuming, the Taoist said, "If this boy cultivates himself according to the Taoist doctrines, he will live forever."

When Liu Wuming grew up he was more interested in Taoism than in fame and wealth. He devoted himself to reading the works of Lao Zi and Zhuang Zi, cultivating his conduct and picking medicinal herbs to prepare pills of immortality.

In spite of many experiments, he failed to find the formula for making the pills. So he decided to leave home to look for an eminent teacher.

One day he climbed Mount Qingcheng (present-day Mount Tiangu in the southwest of Guanxian County, Sichuan Province) and found a cave on the northern side. After having walked for a great distance in the cave, he came to an open area, where he saw an old man with a graceful

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bearing. Liu Wuming fell to his knees, and asked for instructions.

The old man pointed at a room in the rock face, and told Liu Wuming to stay in the room, abstaining from meat and cultivating himself so as to show his sincerity.

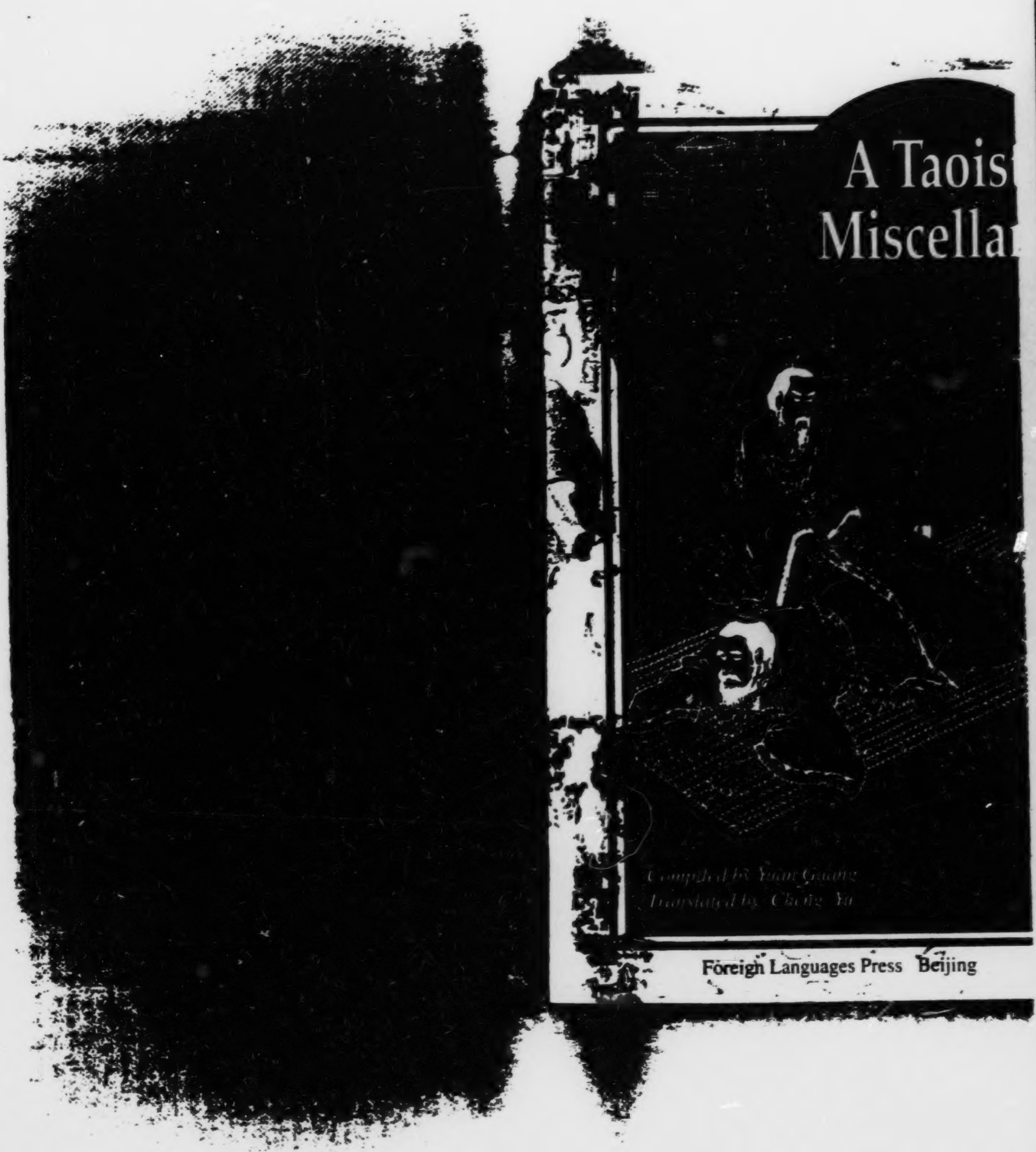
Liu Wuming did as he was bidden. Seven days later, the old man taught him the secret of making magic elixirs.

The old man said, "The elixirs can be divided into three kinds, primary, secondary and highest grade. They are mainly made of lead and mercury, plus some other minerals. The combination of lead and mercury will become light water after being smelted for several days; purple powder for another seven days; and ashes in five colors for another seven days. Then the ashes are refined for another two years to make a primary elixir. One who takes primary elixir may prolong his life and turn his white hair black. One who keeps taking primary elixir for three years running will be able to roam among high mountains and over turbulent seas. If a god of the land takes a primary elixir, he will be able to come and go as he wishes, ride a flying dragon and undergo various transformations. Primary elixirs become secondary elixirs after being refined for 16 solar terms. High-grade elixirs are made from a mixture of secondary elixirs, the five metals, lead, mercury and some special minerals, and refined for 1,000 days."

The true man continued, "The prepared elixirs should be well preserved and should not be shown to others rashly. Only show them to people accomplished in the ways of Taoism."

Liu Wuming took the old man's words to heart. He said good-bye to the immortal, and went to the mountains to cultivate himself.

From *Stories Excluded from the Accounts of the Saints*



A Taois
Miscella

Compiled by Yuan Guang
Translated by Cheng Yu

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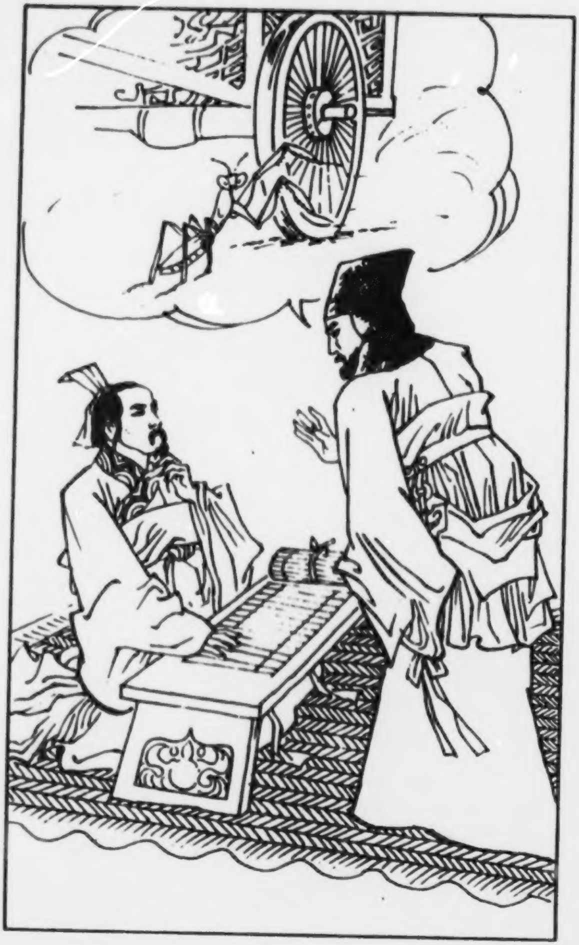
3. The Mantis and the Chariot

Qu Boyu was a sage of the State of Wei. Yan He from the State of Lu was invited to be the tutor of the heir apparent to the ruler of Wei, Duke Ling (534-493 B.C.). Accordingly, Yan He consulted Qu Boyu, saying,

"Here is a man whose disposition is naturally of a low order. If I allow him to proceed without principle, it will be at the peril of our state. If I insist on his proceeding according to principle, it will be at the peril of my own person. He has just enough wit to see the faults of others, but not his own. What am I to do in such a case?"

"A good question, indeed," replied Qu Boyu. "You must be careful and begin with self-reformation. For your external bearing, there is nothing better than adaptation and conformity. For your inner mind, there is nothing better than peace and harmony. Yet in these there are two points to guard against: You must not let the external adaptation penetrate within, nor the inner harmony manifest itself without. In the former case, you will fall, you will ruin yourself, you will collapse, you will tumble; in the latter case, you will gain an evil



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reputation and bring disaster on yourself. If the son of the duke should act as if he were a child, you also should act as if you were a child. If he should cast aside all differences, you should do the same. If he should cast aside all distinctions, you also should do the same. Then you can lead him to innocence."

After being lost in thought for a while, Qu Boyu continued, "Do you not know the story of the mantis? In its rage it stretches out its feelers to arrest the progress of an oncoming carriage, without knowing that it is not qualified to do so; it thinks it has superb ability. In attempting what is impossible, it only courts its own doom. Be on your guard. Be careful. If you always show your excellence to others and thus offend them, probably you yourself will be in danger. Do you not know how a keeper of tigers handles them? He does not venture to give them living animals as food, for fear of exciting their fury when killing them. He does not venture to give them whole animals as food, for fear of exciting their fury when rending them. He knows when the tigers are hungry and when they are sated; he understands the reasons for their being angry. The tigers are a different species from man, yet they try to please their keeper. That is because he adapts himself to them. There are some people who act in conflict with the nature of the tigers. These the tigers will kill if they have the opportunity.

Those who are fond of horses collect the dung and urine of the horses in baskets and jars. Sometimes mosquitoes and gadflies light on a horse. Then, in order to brush them off, the groom strikes the horse. The result is that the horse breaks the bit and hurts the groom's head and chest. The groom intends to do something good, but in the end, what he intends to do goes away. Ought we not then to be cautious?"

"The Human World," *The Inner Chapters of Zhuang Zi.*

Note: *This story points out that people who are overconfident are heading for disaster. Zhuang Zi stresses the supreme importance of following Nature. Even a fierce tiger can be rendered docile if you deal with it in conformity with its nature, and the complacent horse will rear up if its nature is contravened.*

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4. The Carpenter's Dream

A master carpenter on his way to the State of Qi came to a place called Qu Yuan. There he saw a big oak tree, which was worshipped by the local people as the repository of the god of that place. It was so large that many oxen standing behind it could not be seen. It measured 100 spans around, and towered for 80 cubits on a hill before it threw out any branches. Of the branches, there were a dozen or so, from each of which a whole boat could be hollowed out. People came to see it in crowds, so that the surrounding area was just like a busy market place. But the master carpenter hardly deigned to give it a glance, but passed it by without stopping. His apprentices, however, looked at it till their eyes were tired. Then they ran up to their master, and said to him:

"Since we started to follow you with our tools, we have never seen timber as good as that. Why, sir, did you not stop to look at it? Instead, you walked straight past it!"

"Enough!" said their master, with a smile: "That wood is useless. A boat made from it would sink; a coffin would quickly rot, an article of furniture would soon fall to pieces, a pillar would be riddled with insects. It is useless and good for nothing. That is why it has attained to so great an age."

That night, the sacred tree appeared to the master carpenter in a dream, saying, "With what other trees would you compare me? Would you compare me with the useful trees? There are hawthorns, pear trees, orange trees, pomelo trees and others. The fruits are knocked down when they are ripe, and the trees are abused. The large branches are broken, and the smaller ones torn off. The life of these plants is one of suffering, because of their productive ability. They, therefore, cannot complete their natural term of existence, but come to a premature end in the middle of their time, and bring upon themselves destructive treatment from society. It is so with all things. Over a long period of time I learned to be useless. There were several occasions on which I was nearly destroyed. Now I have succeeded in being useless, which is of the greatest use to me; if I were useful, could I have become so great? Moreover, you and I are both things; how can one thing pass judgment upon another? You are also a useless man and near death. How can you understand a useless tree?"

When the master carpenter awoke, he told his apprentices about the dream. "But if its ambition is to be useless, why does it serve as the repository of the local god?" asked the apprentices.

"Enough of your foolish chatter!" the master carpen-

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ter replied. "The tree just pretends to be the repository of the local god. By so doing it can protect itself from injury by those who do not know that it is useless. If it were not thought to be the repository of the god, it would be in danger of being cut down. Moreover, what this tree does is different from what ordinary trees do. Therefore, to praise it from the viewpoint of conventional morality is to be wide of the mark.

"The Human World," *The Inner Chapters of Zhuang Zi*

Note: This fable presents the idea of the "use of useless." It is considered that being useful is harmful and being useless is lucky. The author points out the useful things suffer while useless things are left in peace.

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5. The Forge and Nature

Zi Si, Zi Yu, Zi Li and Zi Lai were friends. They made the following vow: "Whosoever can make nothing the head of his existence, life its backbone and death its tail; whosoever knows that life and death, existence and nonexistence, are one—that man shall be our friend."

Not long after, Zi Lai fell ill, and lay gasping at the point of death, while his wife wept around him. Zi Li went to see him, and said to his friend's wife: "Go, hush, get out of the way. Do not disturb the natural evolution." Then, leaning against the door, he said to Zi Lai:

"Great is Nature! What will she make of you? Will she make you into the liver of a rat? Will she make you into the leg of an insect?"

"Wherever a parent tells a child to go, " replied Zi Lai, "east, west , south, or north, the child simply follows the command. Nature—Yin and Yang—is no other than a human being's parent. If she bid me die quickly, and I demur, then I am obstinate and rebellious; she does no wrong. Man does wrong because he does not know the Tao of Nature. The

8. The Yellow Emperor Asks About the Tao

Four thousand or five thousand years ago, the Yellow Emperor had been the master of the world for 19 years: The whole world followed his edicts. Then he heard that Guang Cheng Zi was living in seclusion on the top of Mount Kongtong, so he went to see him.

"Master," said the Yellow Emperor, "I have heard that you have found the perfect Tao. What is the essence of the perfect Tao? May I grasp the essence of Heaven and Earth and use them to assist the harvesting of the five crops in order to help the people? Moreover, how can I direct Yin and Yang and conform to the nature of all things?"

Guang Cheng Zi replied, "What you ask about is the true element of all things; what you want to achieve is the essence of all things. Since you began governing the world, clouds and air have not formed, and yet it rains; the trees and bushes drop their leaves before their time. This is because the weather is not right and the sun and moon are in disharmony. You are a man whose heart has become numbed by words; you are insubstantial and feeble. Consequently, you are not fit to be taught the Tao."

The Yellow Emperor returned, whereupon he ceased ruling the world. He constructed a room of silence and he sat on a white grass mat for three months undisturbed. He then visited Guang Cheng Zi again, and found him lying down facing south. The Yellow Emperor, with an air of deference, came forward on his knees, saying, "Last time I did not learn the Tao, would you mind teaching me the way of cultivation today?"

Guang Cheng Zi stood up and let the Yellow Emperor approach closer. "You are close to it," he said. "Let me teach you. The essence of the perfect Tao is hidden in darkness, lost in silence. It can not be seen or heard. Embrace the spirit in quietness, the body with its own rightness. Be still, be pure, do not make your body struggle, do not disturb your essence. The eye does not see, the ear does not hear, the heart knows nothing. Then your spirit and body will be one. Your body will live a long time and your heart will be strong. You do not recognize, nor realize, and are not influenced by the outer world, yet your virtues are complete. Much use of the heart and brain cannot help but use up the body. I will go with you to the great universe to let you feel the perfect Yang; I will go with you to the nether world to let you experience the perfect Yin. Then you may have the complete experience that Nature, and the sun, moon and stars —everything under Heaven—have those who rule

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them, and Yin and Yang have their places of concealment. Guard and take care of your body, and you need not worry about anything. I sustain unity and dwell in harmony, thus have I remained alive for 1,200 years, and my body has not aged."

The Yellow Emperor bowed his head to the ground twice and asked, "Have you not become one with Heaven?"

Guang Cheng Zi said, "The changes in everything are inexhaustible, but people still think that there is an end. The one who follows my Tao will be supreme in Heaven; if down below, he will be a king. The one who fails to follow my Tao will be able to see the brightness above but will become mere soil in the end. Every creature born comes from the soil and returns to the soil. He who follows my Tao can travel in the fields of the boundless with no limit and can return to the limitless place, can combine with the sun and the moon and live as long as Heaven and Earth. His heart is like a clean mirror reflecting the signs of the nether world. He who keeps clear of my Tao will be confused and ignorant. All the people may die, but I alone will survive!"

The Yellow Emperor said nothing, as if understanding something.

"Leaving the World Open," *The Outer Chapters of Zhuang Zi*

Note: He who thinks he is more important than a governor of the world can not govern the world. So when the Yellow Emperor asked Guang Cheng Zi how to govern the world, he refused to answer. When he asked about longevity, Guang Cheng Zi said: "Be still, be pure, do not make your body struggle." That is to say, let the country develop as it will, neither restraining nor propelling it—in other words, government by non-action.

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9. Confucius Seeks to Store His Works in the Royal Library

The educator and founder of Confucianism, Confucius (551-479 B.C.), wanted to store his works in the archives of the Royal House of Western Zhou. His disciple Zi Lu suggested, "I have heard that the official in charge of the Royal Archives, Lao Dan (Lao Zi), has retired and lives at home. Sir, if you want to place your books there, why not ask his assistance?"

"Good idea," said Confucius.

So Confucius took his works with him and went to see Lao Zi. But Lao Zi gave no response to his discourse. So Confucius leafed through his works to find more explanations. Lao Zi interrupted him, saying, "Your arguments are tedious; get to the point!"

Confucius said, "Well, in essence, what I stress in my writings are benevolence and righteousness."

"May I ask, " said Lao Zi, "are benevolence and righteousness of the very essence of humanity?"

"Certainly," said Confucius. "If the nobleman is without benevolence, he makes no achievement; if without righteousness, he can not remain in society. Benevolence and righteousness are both a nobleman's personality and a human being's nature. How else could it be?"

"What exactly are benevolence and righteousness?"

"To be at one, centered in one's heart, loving all without selfishness. That is what benevolence and righteousness are," replied Confucius.

Lao Zi, frowningly, said, "Preposterous! Don't you think 'loving all without selfishness' is both vague and an exaggeration? By demanding that others be unselfish, you are seeking to allow yourself to be selfish. You ask that all people retain their education and have benevolent and righteous natures at the same time. That is tantamount to denying the following: Heaven and Earth exist; the sun and moon already give brightness; the stars and planets have their fixed order; the birds and beasts have formed their herds and flocks; and the trees have formed their forests. So Sir, I would advise you to follow Nature's laws in all your actions and words. It is perverse to trumpet this so-called benevolence and righteousness stuff, which goes against man's very nature. You want to deposit your works in the royal archives, hoping that thus your ideas on benevolence and righteousness will be more widely disseminated. But that would be like beating a drum in pursuit of a fugitive: The louder you beat it, the further away he runs! The more you go on about benevolence and righteousness, the more unattainable these virtues become. In this way, are you not poisoning men's minds and confusing their intrinsic

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natures?

"The Tao of Heaven," *The Outer Chapters of Zhuang Zi*

Note: *The author stresses that pursuit of the benevolence and righteousness advocated by Confucius serves only to lead people astray from the path of their true natures.*

10. The Lord of the Yellow River Learns Humility

The waters began to flow with the spring thaw, and by autumn had become raging floods. By then Yang (the positive, male principle) began to wane, while Yin (the negative, female principle) began to wax. It rained constantly, and the morning and evening tides grew ever fiercer. The mountain torrents pouring into the Yellow River swelled it so much that, gazing from one bank, one could not tell whether an animal on the farther bank was a cow or a horse.

One day the Lord of the Yellow River took a tour of his realm. Everything he saw pleased him, and he thought that the most beautiful thing in the whole world—the mighty Yellow River—belonged to him. Flowing with the river, he traveled its whole length. When he came at last to the sea, he looked east and could see no end to the waters. Crestfallen, he said to Ruo, the God of the North Sea, who had come to meet him:

"The saying, 'He who has heard of the Tao thinks he is superior to everyone else,' is certainly apposite in my case. I always used to consider that Confucius was

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Historical Investigation
Evidence of the First Emperor's Reign

By Marcie Taylor-Thoma

World History Standard
Middle School: Analyze how China became unified under the early imperial dynasties.

I. Engage the Students

Read the following paragraph that includes words by Sima Qian, the first historian of China.

> The first historian from the Western Han Dynasty, Sima Qian, wrote the *Historical Records or Shi Ji*. It is here that the earliest known accounts of Qin Shi Huangdi's mausoleum are carefully recorded. Included are the details of his burial, his coffin being encased in a bronze sarcophagus floating on a river of mercury within the burial chamber. Sima Qian describes vaulted ceilings covered with constellations of the night sky representing the center of the earth. He further describes how the first emperor's death remained secret for as long as possible to avoid confusion and upheaval in the empire.

1. How do we gather evidence about ancient civilizations?
2. Based on what you know about the ancient Chinese and this source, was Qin Shi Huangdi an influential emperor?

Pre-assessment: Brainstorm the possible answers to these questions with your students.

Narrative: Read the narrative to the class stressing the focus question at the end.

What we know about the early Chinese empires is drawn from two main sources, written records and archaeological discoveries. Unlike the early Egyptians and Romans the Chinese left very few imperial monuments above ground. Instead their energies went into building public works such as the Great Wall and the Grand Canal. The only stone buildings remaining are tombs, pagodas, and stone monuments that have limited memorial features. The lack of visible remains complicates the interpretation. However there is a great wealth of written records which covers a range of information such as dynastic histories, biographies, ritual ceremonies, and events of the court. The scholar of the court was responsible for recording selected events and this could be interpreted or reinterpreted to accommodate the rulers or the times. With all that is recorded, it is strange that to this date, no textual reference to the first emperor's great terra-cotta army has been found. This leads you to wonder what else has been omitted from the recorded texts regarding Emperor Qin's reign. Fortunately, the ancient Chinese tradition of burying the dead with whatever is needed in the next world means that the soil is rich with clues to the past.

Both historians and archaeologists have gathered as much information as possible about the first emperor and continue to gather more information through research. They know that in 221 BC, King Ying Zheng (259-210 BC) came from one of the mightiest states in China, Qin, and defeated the most powerful states one right after another before appointing himself the title of Qin Shi Huangdi which means in Chinese, the first sovereign emperor. There are several other recorded descriptions of the first emperor by his advisors. Wei Lao, one of his closest advisors, refers to him in an unflattering manner, "...his chest is like that of a bird of prey and his voice like that of a jackal. He is merciless, with the heart of a tiger or a wolf." A lot of mystery still surrounds his life and death, but merciless is a good word to describe an emperor who condemned more than seven hundred thousand men to the building of his palace and his tomb. Perhaps it was his great fear of dying that led him to obsession with construction of his mausoleum shortly after the start of his reign at age 13, or perhaps it was lack of faith in a dynasty that he created. The unification of China had not been successful before his reign.

Today you are going to be reading both secondary and primary documents to answer the focus question. You will have a chance to work with a group to generate some theories. Later you will use both your prior knowledge and what you have learned from this investigation to answer the focus question and support it with details from the documents used in this task.

Focus Question: What evidence do we have that Qin Shi Huangdi did unite all of China? What social, cultural and economic characteristics were part of his empire?

II. Conduct the Investigation

In order to answer the question you will examine several documents independently. Analyze each document by answering the following questions on your graphic organizer:

1. How do I know this is reliable information?
2. When was this document written? Who wrote it? What was its purpose?
3. Explain the author's point of view?
4. How can this document help me answer the focus question?

III. Discussions

Now that the documents have been analyzed, you will have the opportunity to discuss the documents and the focus question with other students in your group. As you discuss your interpretations of the documents cite evidence for your views and opinions. Multiple interpretations can emerge and may or may not be accepted by all. Write your group responses in the appropriate section on your graphic organizer.

IV. Report the Findings

Once historians complete their research they formulate a thesis that answers the focus question and explains what happened. You will do the same. Answer the focus question by summarizing what you have learned from this investigation supporting it with details from the documents.

Focus Question: What evidence do we have that Qin Shi Huangdi did unite all of China? What social, cultural and economic characteristics were part of his empire?

Additional Resources:

- Debaine-Francfort, Corinne. The Search for Ancient China, Discoveries by Harry N. Abrams, Inc. Publishers.
- Taylor-Thoma, Marcie. Legend or Rumor, *Dig Magazine*, Cobblestone Publishing Company, Inc., Petersborough, New Hampshire, January/February, 2002.
- Hoh, Erling, China's Great Enigma. *Archaeology Magazine*, Archaeological Institute of America, Long Island, NY, September/October, 2001.
- W. Zhang & W. Chang. The Qin Terracotta Army: Treasures of Lintong, Scala Books, London, 1998.
- B. Kelleher. Treasure from the Bronze Age of China: An Exhibition from the People's Republic of China, The Metropolitan Museum of Art, New York, 1980.
- Journey into China, The National Geographic Society Publishers, Washington, DC, 1982.
- Ho, Yong. China: an Illustrated History. Hippocrene Books, Inc., 2000.
- Bluden, Caroline and Elvin, Mark. Cultural Atlas of China, Facts on File Publications: New York, 1983.
- Chang, Kwang-chih. The Archaeology of China, 4th edition, revised and enlarged, John Weatherhill Inc, New York, 1982
- Cottrell, Arthur. The First Emperor of China, Penguin Books: New York, 1988.
- Lazo Caroline. The Terracotta Army of Qin, New Discovery Books: New York, 1993.
- Mazzatenta, O. Louis.Chinese Emperor's Army for Eternity, *National Geographic*: Washington, DC, 1996, p. 68-85.

Web Sites

www.digonsite.com
Web site connecting with the article on the ancient tombs of China including Emperor Qin.

http://www.utexas.edu/courses/wilson/ant304/biography/arybios98/smithbio.html The Mausoleum of Qin Shi Huangdi summary and photos.

http://www.imj.org.il/china/qin.html "The First Emperor of Qin" text and photos

http://www.travelchinaguide.com/attraction/shaanxi/xian/terra_cotta_army/mausoleum_1.htm
Mausoleum of Emperor Qin Shi Huang---*The Greatest Archaeological Discovery*

Note to teacher: Place the following secondary and primary documents into folders for the individual analysis and then group analysis. Be sure to include the analytical graphic organizer. Decide how many should be included in students' folders and whether each student gets a combination of several of these or everyone receives the same documents. Be sure to include at least one or two of the graphics. There are a collection of terra cotta army prints available on-line or at any museum store. Consider increasing the font to 16 or 18 and mounting each document on a separate piece of paper. http://campus.northpark.edu/history/webOnron/China/TerraWar.html. or www.central.k12.ca.us/akers/terracotta_army.html.

The Qin triumphed over six rival states and emerged as the only power posed to unify China. King Ying Zheng accomplished this goal and founded the Qin Empire in 221 B.C. with the capital in Xianyang, northwest of present-day Xi'an. For the first time in history, China's domain extended to the Guangdong and northern Vietnam. After the founding of the imperial empire, King Ying Zheng assumed the title Shi Huang (First Emperor) and decreed that his successors be called Second Emperor, Third Emperor, and so on. Until this time, the term "huang" had been reserved for gods and legendary sages (Yong Ho, Chinese historian, 2000).

"Recent finds include a giant bronze cauldron, terra-cotta acrobats as large as the warriors, and a cache of rare, armored vests made of polished stones. Archaeologists have also found the graves of 300 laborers who toiled at the site. East of the mound, 17 graves with the remains of decapitated bodies have been unearthed, and scholars speculate that they may be Qin Shihuangdi's children, executed by Hu Hai, the son who succeeded the first emperor." (Erling Hoh, archaeologist, 2001)

"Immediately following the founding of the Qin, Shi Huang embarked on a number of massive construction projects throughout the country such as the building of national highways, irrigation canals, an extravagant imperial city, and palaces. The most noteworthy of these construction projects was the Great Wall, undertaken in 221 B.C., the year the dynasty was established. The wall was built to keep away the Huns (Xiongnu), a Turkic-speaking nomadic tribe that had made continual border raids on the Qin Empire from the north." (Yong Ho, Chinese historian, 2000)

"The King of Qin was born with a prominent nose, elongated eyes, the beast of a bird of prey, and the voice of a jackal: he seldom extends favor, and has the heart of a tiger or wolf. Once he really has his way in the world, he will hold the whole world captive. He is ruler without benevolence or respect for learning." (Sima Qian, *Grand Historian*, 221 B.C.)

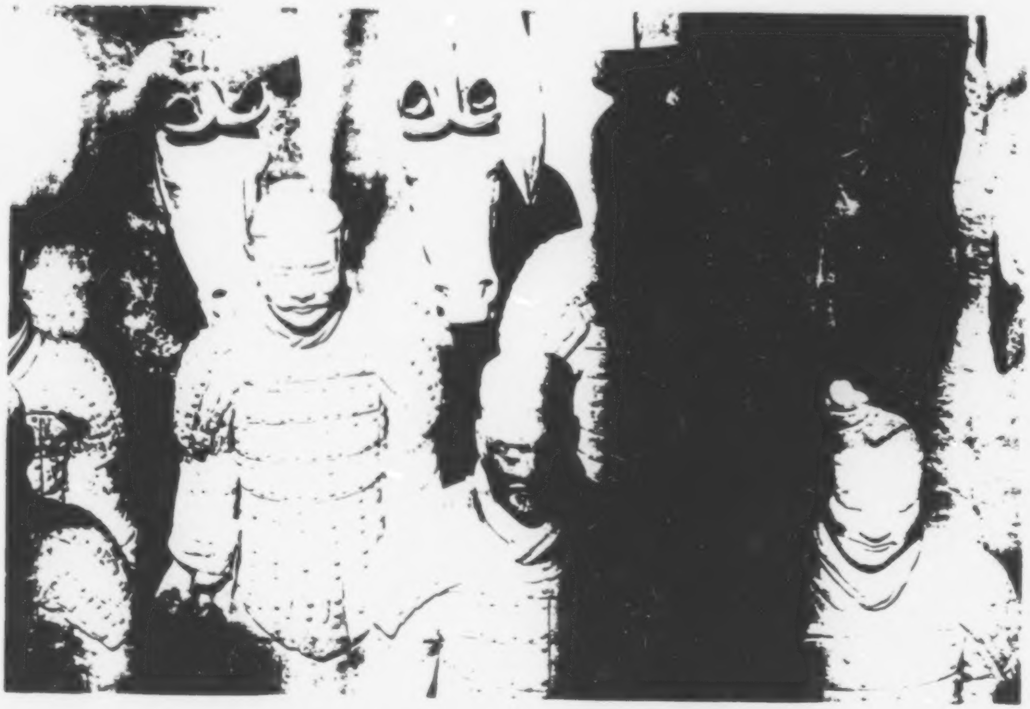
"The First Emperor has always been a powerful presence in Chinese history. The discovery of the terracotta army has only added a new dimension to his achievements, which were great. He created a centralized bureaucracy, unified laws, and a standard script: he established the right to own land: he provided for common security, as exemplified by the building of the Great Wall; and he promoted interregional economic activity, with new roads, and canals, standard currency, weights, and measures, and uniform axle wheels." (Hiram W. Woodward, Jr., Curator of Asian Art, 1997)

As soon as the First Emperor became king of Qin (246 B.C.) Excavations and building were started at Mount Li, and after he won the empire more than 700,000 conscripts [recruited workers] from all parts of the country worked there. They dug through three subterranean streams and poured molten copper for the outer coffin, and the tomb was filled with models of palaces, pavilions, and offices, as well as fine vessels, precious stones, and rarities. Artisans were ordered to fix up cross bows so that any looters breaking in would be shot. All the country's steams, the Yellow River, and the Yangtze were reproduced in quicksilver and by some mechanical means made to flow into a miniature ocean" (writings by an unknown historian who during the following dynasty).

"Large-scale public construction projects were made possible by the unification of the country, when territorial conflicts no longer existed. The Great Wall is a case in point, Shihuang did not build it from scratch; the wall had already existed in various former states. Shi Huang had only to link it into a 4,000-mile wall" (Yong Ho, historian, 2000)

These photos show the excavation of the life-sized terra cotta army that was buried with Emperor Qin. Until 1974, no one remembered that in addition to his tomb the First Emperor had been buried with approximately 8,000 soldiers.

This figure is of a general and is one of six figures of its type found in the tomb complex. It is six feet, five inches tall. All of the figures were painted in bright colors. Each face on each soldier is individualized.



HOW TO CONDUCT HISTORICAL INVESTIGATIONS
Mysteries in History

I. ENGAGE THE STUDENTS

- Access prior knowledge by reading from a narrative of an event
- Explain to the students that they will be using several documents to address a mystery or question.
- Use a map, broadside, poem, political cartoon, or journal entry to hook the students' attention.
- Target the inquiry with a focus question.

II. CONDUCT THE INVESTIGATION

? *Teachers or students collect relevant and sometimes conflicting primary and secondary sources that provide intrigue.*

? *Students individually work with documents in folder and answer the following questions on their graphic organizers*

1. How do I know this is reliable information? (Determine the authenticity)
2. When was this document written? Who wrote it? What was its purpose? (Clarify historical context)
3. Explain the author's point of view? (Analyze perspectives)
4. How important is this document in helping me answer the focus question? (Determine historical significance)

- *Students should individually generate interpretations of the documents based on the focus question.*

III. DISCUSSIONS

- *Students read and analyze the documents in pairs or small groups and take notes on graphic organizer.*
- Students will work together in small groups and share their interpretations of the focus question citing documents as evidence.
- Multiple interpretations can emerge and may or may not be accepted by all.

IV. REPORT FINDINGS

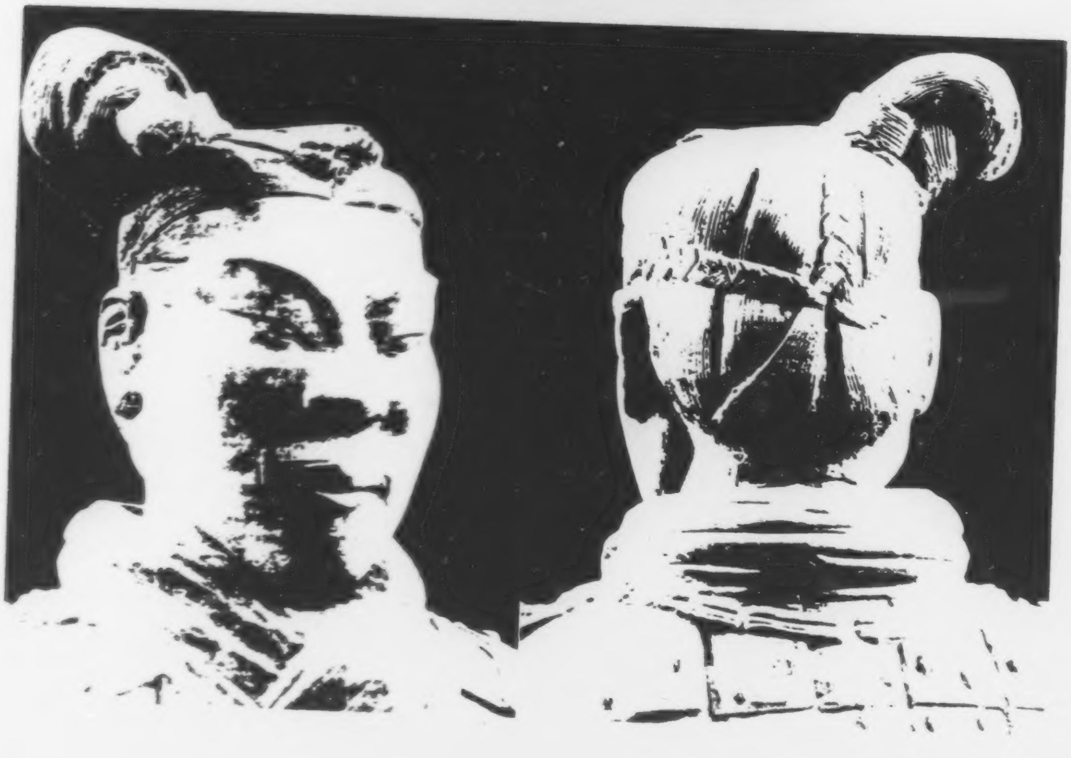
- Formulate a thesis that answers the focus question and explain what happened. Report in writing citing evidence for the documents:
  - **Write to Inform**

    Summarize the thesis (position)
    Or
    Develop an action plan for presenting the report

  - **Write to persuade**

    Make recommendations or arguments

Developed by Marcie Taylor-Thoma, Maryland State Department of Education, Office of Social Studies



Fulbright-Hays Seminars Abroad Program Curriculum Unit

Sharman Lange Vermeer
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Understanding the Chinese Cultural Revolution using episodes from Red Scarf Girl by Ji-li Jiang

Summary of the unit:

The Great Proletarian Cultural Revolution is one of the most difficult events for my students to understand about modern Chinese history. The fervor and zeal of the Chinese to wipe away any remnant of old China which could be considered opposition to Chairman Mao, and the humiliation, physical threats and violence which resulted are beyond the comprehension and understanding of many of my sophomore students. The author of Red Scarf Girl, Jiang Ji-li, was twelve years old when the Cultural Revolution began, not much younger than my students. Using her memoirs to illustrate the excesses of the period, I anticipate that students will be able to empathize with the difficulties she faced, and thus gain a greater understanding of the Cultural Revolution.

To enable my students to better understand the events of the Cultural Revolution, I have selected episodes from Red Scarf Girl for them to read. For each episode I have included an introduction, identification of the speaking parts and the characters in each episode, and vocabulary words and questions which could be used to stimulate class discussion or as writing assignments. Follow-up activities to expand student knowledge are also provided.

This lesson assumes that students will examine the Cultural Revolution as part of a study of modern Chinese history. While the history textbook usually provides an historic summary of the time period, it frequently does little to further real comprehension and understanding. Taking into consideration time restrictions and the limited scope of the textbook, the unit was designed to be flexible enough for teachers to use as many of the selected segments and activities as the curriculum allows, but still provide students with a "real person" understanding of the event.

Grade level:

This class is geared toward high school sophomores of varying abilities and motivation levels.

Goals/objectives:

The purpose of this lesson is to put a human face on the Cultural Revolution and to impress on the students the chaos, difficulties and dangers facing young people and their families at this time.

Students will review and summarize the events following the 1949 birth of the People's Republic of China which culminated in the Cultural Revolution.

Students will define unfamiliar vocabulary words and phrases to be able to more easily read and understand primary source material.

Students will take part in reading the roles of the characters and share their thoughts with the class.

Students will respond to class discussion questions and writing assignments to assess their knowledge and understanding.

Materials:

Jiang, Ji-li, Red Scarf Girl: A Memoir of the Cultural Revolution, HarperCollins Publishers, New York, 1997.

Prologue – page 1
The Liberation Army Dancer – pages 7 – 10
Destroy the Four Olds! – pages 29 – 33
Writing *Da-Zi-Bao* – pages 38 – 43 and pages 48 – 51
The Red Successors – pages 52 – 60
A Search in Passing – pages 121 – 125 and pages 130 – 137
Locked Up – pages 176 – 183
The Rice Harvest – pages 234 - 239
Sweeping – pages 260 – 263

World History: Connections to Today, Prentice Hall, Simon and Schuster Education Group, New Jersey, 1999.

A copy of The Quotations of Chairman Mao, also known as the Little Red Book, and a red armband, both of which were purchased in China. If these artifacts are unavailable, pictures of them could be shown to illustrate these symbols of the Cultural Revolution.

Procedure:

Depending on the class situation, the teacher can use the first handout, which is a review and vocabulary list of the events leading to the Cultural Revolution, to begin this lesson. Following the completion of the review (if necessary), the teacher should hand out the Prologue and accompanying questions to be completed by the class. This introduces the class to the author, Jiang Ji-li, and sets the stage for the story. Teachers may find it helpful to have the students read the prologue out loud and use the vocabulary and questions as a source for discussion and to promote anticipation of upcoming events.

Each subsequent episode is accompanied by a brief introduction, a listing and description of the characters which will enable students to identify the people involved as well as to provide background if the roles are read out loud in class, and vocabulary words and questions which could be assigned for discussion and/or writing. Students can be encouraged to infer the definitions of the vocabulary words from the readings, and should revise and add on to the definitions as they continue to read the story. The glossary from the teacher's edition of the book is included for clarification.

The unit can be organized to take anywhere from two to three class periods to up to a week or more. Extra time should be allowed if any of the suggested follow-up activities are included. Depending on the time available, teachers may assign all or selected episodes and questions to be completed individually, followed by class discussion. Episodes could be distributed to small groups who would then complete the questions and report on the episode's contents and significance to the rest of the class. Alternatively, selected episodes could be read out loud with class members taking the parts of the characters. Teachers may choose to use selected episodes as part of an extended study of the Cultural Revolution. Although each episode was designed to be used as a stand-alone lesson, teachers are encouraged to read the book before beginning the lesson and those teachers who have the time and resources available are encouraged to use the entire book of Red Scarf Girl as part of their modern Chinese history unit.

Understanding the Cultural Revolution

Before reading the episodes from the book Red Scarf Girl by Jiang Ji-li, review your knowledge of the events leading to the Cultural Revolution by completing the following questions.

1. Identify the following:

   a. Mao Zedong

   b. Guomindang (Nationalist Party)

   c. The Long March

   d. commune

2. Why were the Communists able to win power in China in 1949?

3. Chinese Communists intended to transform a backward Chinese peasant society into a modern industrial nation. Explain how reforms in each of the following categories were intended to accomplish this goal.

   a. the economy

   b. the society

   c. the role of women

4. The Great Leap Forward was meant to increase farm and industrial output. Explain the reasons for its failure to meet this goal.

Characters:

Jiang Ji-li – author and narrator. She is called Jiang Ji-li because in China people are frequently called by their surnames, reserving usage of their first name for close friends and family. She and her family lived in Shanghai, a city of about 10 million people on the south China coast.

1. Describe the Chinese New Year and its significance.

2. Explain the quotation in the fourth paragraph in your own words. Why was this quotation so important to Jiang Ji-li and her friends?

3. Are there any words of wisdom or quotations which guide you or your family? Explain.

4. Who were the Young Pioneers, and what was the significance of the red scarf Ji-li wore?

RED SCARF GIRL
JI★L ANG

PROLOGUE

I was born on Chinese New Year.

Carefully, my parents chose my name: Ji-li, meaning lucky and beautiful. They hoped that I would be the happiest girl in the world.

And I was.

I was happy because I was always loved and respected. I was proud because I was able to excel and always expected to succeed. I was trusting, too. I never doubted what I was told: "Heaven and earth are great, but greater still is the kindness of the Communist Party; father and mother are dear, but dearer still is Chairman Mao."

With my red scarf, the emblem of the Young Pioneers, tied around my neck, and my heart bursting with joy, I achieved and grew every day until that fateful year, 1966.

That year I was twelve years old, in sixth grade.

That year the Cultural Revolution started.

Twelve year old Jiang Ji-li and her classmates stared at the beautiful young woman who accompanied their principal. Slim and straight as a reed, her hair plaited in long braids tied with red ribbons, the young woman was dressed in the uniform of the People's Liberation Army. Ji-li was thrilled to be one of four students chosen by the young woman to audition for dance training classes in the prestigious Central Liberation Army Arts Academy. Dreaming of herself performing as her mother had, Ji-li ran home to tell her family the exciting news.

The speaking parts are Jiang Ji-li, Dad, Mom, and Grandma.

Characters:

Jiang Ji-li – author and narrator. She is called Jiang Ji-li because in China people are frequently called by their surnames, reserving usage of their first name for close friends and family. She and her family lived in Shanghai, a city of about 10 million people on the south China coast.

Dad – He was a well respected stage actor, nearly six feet tall and slightly stoop shouldered. Because of his serious demeanor and size, he usually played the villains in the children's theater where he worked. Dad was Grandma's only child.

Mom – She was an actress when she met her husband, but after her marriage she stopped acting and worked in a sports-equipment store.

Grandma – At a time when few girls went to school, Grandma had graduated from a modern high school in 1914, and went on to be a co-founder and vice-principal of the primary school which Ji-li attended. She retired from teaching when Ji-li was born to take care of the children while her daughter-in-law worked. She was held in very high regard by the community.

Ji-yong – He was Ji-li's younger brother, at age eleven one year younger than Ji-li. He was short and plump, dark-skinned and sturdy. He preferred to play with his friends rather than attend to his studies.

Ji-yun – She was the youngest in the family, at age ten one year younger than her brother. Two dimples gave her a sweet smile and showed her easygoing disposition. Although she did not always strive to be the best, she could be very stubborn.

1. What was the People's Liberation Army?

2. What qualifications did Ji-li have that might cause her to be picked for the Arts Academy?

3. Why would an investigation into the class status of a family be included in the political background investigation?

4. Speculate on the events or associations in the family background which might prevent Ji-li from being accepted into the Liberation Army Arts Academy.

THE LIBERATION ARMY DANCER

"Mom! Dad! Grandma!" I panted up the steep, dark stairs, in too much of a hurry to turn on the light, and tripped over some pots stored on the steps. I couldn't wait to tell them my news. I knew they would all be as excited as I was.

Our apartment was bright and warm and welcoming. Burgundy curtains shut the darkness outside and made the one big room even cozier. In front of the tall French window our square mahogany table was covered with steaming dishes and surrounded by my family, who were laughing and chattering when I rushed in. They all looked up expectantly.

"Everybody, guess what! Today a Liberation Army woman came to school and she tested me and she wants me to audition for the Central Liberation Army Arts Academy. Just think! I could be in the Liberation Army! And I could be a performer, too! Isn't it great?" I picked up our cat, Little White, and gave her a big kiss.

"It's lucky I studied martial arts for so long. When the Liberation Army woman saw my back bend, she just loved it." I twirled around on my toes and snapped my heels together in a salute. "Comrade Grandma, Jiang Ji-li reporting!"

My younger brother, Ji-yong, jumped up from the table and saluted me. My little sister, Ji-yun, started to twirl around as I had done, but she slipped and fell. We jumped to the floor with her and rolled around together.

"Ji-li," I heard Dad call. I looked up. Mom and Dad and Grandma were looking at each other solemnly. "It might be better not to do the audition." Dad spoke slowly, but his tone was serious, very serious.

"What?"

"Don't do the audition, Ji-li." He looked straight at me this time, and sounded much more forceful.

"Don't do the audition? Why not?"

Dad shook his head.

I grabbed Mom's arm. "Mom, why not?"

She squeezed my hand and looked at me worriedly. "Your father means that the recruitment requirements are very strict."

"Wow. You really scared me, Dad." I laughed with relief. "I know that. Principal Long told us it would be very competitive. I know it's just an audition, but who knows? I might be lucky, right?" I picked up a steamed bun and took a bite.

"I'm not just talking about talent," Dad said.

"There are more important requirements, political considerations . . ."

"Oh, Dad, that's no problem." I took another big bite of the bun. I was an Outstanding Student, an Excellent Young Pioneer, and even the *da-dui-zhang*, the student chairman of the whole school. What more could they want? My mouth was full, so I stretched out my arm to show Dad my *da-dui-zhang* badge, a plastic tag with three red stripes.

I saw a pain in Dad's eyes that I had never seen before.

"The problem isn't with you yourself, Ji-li. What I mean is that the political background investigations at these academies are very severe."

"Political background investigation? What's that?"

"That is an investigation into the class status of your ancestors and all members of your family." He leaned back in his chair, and the lampshade put his face in shadow. "Ji-li, the fact is that our family will not be able to pass these investigations," he said slowly. "And you will not be allowed to be a member of a Liberation Army performing troupe."

For a long time I did not speak. "Why?" I whispered at last.

He started to say something but stopped. He leaned forward again, and I could see the sorrow on his face. "It's very complicated, and you wouldn't understand it now even if I told you. Maybe we should wait until you're grown up. The point is that I don't think you'll be admitted. So just drop it, all right?"

I did not say anything. Putting down the half-eaten bun, I walked to the mirror on the big wardrobe that divided the room and pressed my forehead against its cool surface. I could not hold back any longer. I burst out crying.

"I want to do it. I want to try. What will I tell Principal Long? And my classmates?" I wailed.

"Maybe we should let her try. She probably won't be chosen anyway." Grandma looked at Dad.

Dad stood up, heaving a deep sigh. "This is for her own good. Her classmates and teachers will just be surprised if she says that her father won't let her go. But what if she passes the audition and can't pass the political background investigation? Then everybody will know that the family has a political problem." Dad's voice grew louder and louder as he went on.

Ji-yong and Ji-yun were looking up at Dad, wide-eyed. I bit my lip to force myself to stop crying and went to bed without saying another word.

* * *

The Cultural Revolution had begun in May, 1966, with a campaign to "Destroy the Four Olds!" The people were told that they could never succeed at building a strong socialist country until all the evil influences were erased. Ji-li and her friends had watched as the signs of many shops were torn down and destroyed, the shops then being given new names that reflected the revolutionary spirit of the times. Destroying the fourolds was an important task, and Ji-li would see that shop signs were not the only symbols that must be changed to maintain Communist ideals.

The speaking parts are Jiang Ji-li, Ji-yun, a boy with glasses who was a student inspector, a girl student inspector with scissors, a handsome man, and a member of the crowd.

Characters:

Jiang Ji-li – author and narrator. She is called Jiang Ji-li because in China people are frequently called by their surnames, reserving usage of their first name for close friends and family. She and her family lived in Shanghai, a city of about 10 million people on the south China coast.

Ji-yun – She was the youngest in the family, at age ten one year younger than her brother. Two dimples gave her a sweet smile and showed her easygoing disposition. Although she did not always strive to be the best, she could be very stubborn.

1. Ji-li makes reference to the "fourolds." Speculate on what these might be, and why it would be important to eliminate them from Chinese society.

2. Compare "the Western bourgeoisie" with "proletarians." Suggest other ways in which the two groups would differ.

3. What clothing characteristics would make the student inspectors stop a person on the street?

4. Describe Ji-li's feelings about what happened to the man on the street. Do you think that Ji-li would have taken the job of being a student inspector if she had been old enough? Why or why not?

5. Describe historical events in which the clothing worn by certain groups was restricted.

DES THE
FOU DS!

Ji-yun and I were walking home. The street was crowded with the bicycles of people coming home from work and with electric trolley buses blowing horns and crammed with passengers.

As usual, Ji-yun had not done very well at her piano lesson. "You have to pay attention to your teacher," I was telling her. "He told you to slow down when you got to the end of the last verse, but you sped up. I don't know what's wrong with you. Now, what did he say about the new piece? What kind of mood is it?"

"Happy?" Ji-yun guessed.

I sighed. "He said it was stirring. That's a lot more than just happy. You have to pay attention. You really embarrass me. You—"

The sight of some high school students distracted me. Two boys and a pigtailed girl were walking toward us. They were young, no more than three or four years older than me. They walked slowly through the bustling crowd, looking closely at people's pants and shoes. My sister and I stared at them with admiration. We knew they must be student inspectors. The newspapers had pointed out that the fourolds were also reflected in clothing, and now high school students had taken responsibility for eliminating such dress. For example, any pants with a leg narrower than eight inches for women or nine inches for men would be considered fourolds.

A bus pulled up at the bus stop behind us. Quite a few people got on and off. As the bus pulled away, we saw a crowd gathered at the curb. "Oh boy, they found a target." I took Ji-yun by the hand and dashed over.

". . . tight pants and pointed shoes are what the Western bourgeoisie admire. For us proletarians they are neither good-looking nor comfortable. What's more, they are detrimental to the revolution, so we must oppose them resolutely." One of the boys, the one who was wearing glasses, was just finishing his speech.

The guilty person was a very handsome man in his early thirties. He wore dark-framed glasses, a cream-colored jacket with the zipper half open, and a pair of sharply creased light-brown pants. He had also been wearing fashionable two-tone shoes, "champagne shoes" we called them, of cream and light-brown leather. They were lying on the ground next to him as he stood with one foot on the ground and the other resting in the lap of the student measuring his pants.

The man kept arching his foot as if the pebbles on the sidewalk hurt him. He looked nervous, standing in his white socks while the inspectors surrounded him, holding his hands submissively along his trouser seams. Occasionally he raised his hands a little to balance himself. His handsome face blushed scarlet, then turned pale. A few times he bit his lips.

One of the boys was trying to squeeze an empty beer bottle up the man's trouser leg. This was a newly invented measurement. If the bottle could not be stuffed into the trouser leg, the pants were considered fourolds and treated with "revolutionary operations"—cut open.

The boy tried twice. The girl waved her scissors with unconcealed delight. "Look! Another pair of too-tight pants. Now let's get rid of the fourolds!" She raised the scissors and deftly cut the pants leg open. Then, with both hands, she tore the pants to the knee so the man's pale calf was exposed.

The crowd stirred. Some people pushed forward to have a closer look, some nervously left the circle when they saw the scissors used, and some glanced at their own pants. As the girl started on the other leg of the trousers, the boy with the glasses picked up the man's shoes and waved them to the crowd. "Pointed shoes! Fourolds!" he shouted.

"But I bought them in the Number One Department Store here. It's run by the government. How can they be fourolds?" the man cried out in despair.

"What makes you think that government-owned stores are free of fourolds? That statement itself is fourolds. Didn't you see all the shop signs that were knocked down? Most of those stores belonged to the government." With a snort the boy dropped the man's foot and stood up. The man lost his balance and nearly fell over.

The crowd gave a burst of appreciative laughter.

Encouraged, the three students enthusiastically began cutting open the shoes. All eyes were focused on them. No one paid any attention to their owner. I looked at the man.

He stood on the sidewalk, awkward and humiliated, trouser legs flapping around his ankles, socks falling down. A tuft of hair hung over his forehead. He looked at his pants, pushed up his glasses nervously, and quickly glanced around. Our eyes met. Immediately he turned away.

The students cheered and triumphantly threw the mutilated shoes into the air.

The man quivered. Suddenly he turned around and began to walk away.

"Wait." One boy picked up the shoes and threw them at the man. "Take your fourolds with you. Go home and thoroughly remold your ideology."

The man took his broken shoes in hand and made his way out of the crowd, his cut pants flapping.

Someone chortled. "He'll have holes in his socks when he gets home."

I watched the spectators disperse. The students strutted proudly down the street.

Ji-yun tugged on my arm. "Come on. It's over."

I took her hand and we headed home in silence. "That poor guy," I finally said. "He should know better than to dress that way, but I'd just die if somebody cut my pants open in front of everybody like that."

The campaign to "Destroy the Four Olds!" was spreading. As the names of shops were changed and clothing was scrutinized by student inspectors to insure compliance, changes were taking place in the school system as well. The respect that Ji-li and other students had for their teachers was now being challenged; the ideal of 'teacher's dignity' became one of the fourolds.

The speaking parts are Ji-li, An Yi, Zhang Jie, and Du Hai

Characters:

Jiang Ji-li – author and narrator. She is called Jiang Ji-li because in China people are frequently called by their surnames, reserving usage of their first name for close friends and family. She and her family lived in Shanghai, a city of about 10 million people on the south China coast.

An Yi – She is Ji-li's best friend and classmate, having known each other since they were babies. She suffers from severe asthma. An Yi's mother was Teacher Wei, the winner of many teaching awards.

Other classmates of Ji-li – A boy named Du Hai, and girls named Zhang Jie, Yin Lan Lan, and a student the others called Pauper, because of her raggedy clothing.

1. Before reading this episode, complete parts a. and b. of this question.
    a. In this episode, Ji-li was surprised to learn that the educational system was wrong because the students were not being brought up to be good socialists and communists, but instead were being taught to be revisionists. Define each of the terms:

        (1) socialist –

        (2) communist –

        (3) revisionist –

    b. Describe the characteristics of a school that would teach young people to be good socialists and communists. Give examples of classes or subjects that students might study.

2. After reading the episode, write a paragraph which describes the appearance and content of the *da-zi-bao.*

3. Give examples of the accusations against the teachers that were written on the *da-zi-bao.*

4. Why was Ji-li unable to write an original *da-zi-bao*?

5. What were the implications about Ji-li contained in the *da-zi-bao* written about her?

6. Imagine that you are Ji-li. How would you respond to having the *da-zi-bao* written about you?

WRITING DA-ZI-BAO

Who would have believed that our entire educational system was wrong after all? Seventeen years after Liberation, the newspapers told us, our schools were not bringing us up to be good red socialists and communists, as we had thought, but revisionists. We thanked heaven that Chairman Mao had started this Cultural Revolution, and that the Central Committee of the Communist Party had uncovered the mess in our schools. Otherwise we would not even have known that we were in trouble. What a frightening idea!

One Monday, all school classes were suspended indefinitely. All students were directed instead to participate in the movement by writing big posters, *da-zi-bao*, criticizing the educational system. Rolls of white paper, dozens of brushes, and many bottles of red and black ink were brought into the classrooms. The teachers were nowhere to be seen.

The classrooms buzzed with revolutionary fervor.

Students spread large sheets of paper on desks and gathered around, eagerly shouting suggestions. Some roamed the rooms, reading comments aloud over people's shoulders, calling to others. Girls and boys ran outside to put up their *da-zi-bao* and ran back in to write more. Desks, Ping-Pong tables, and even the floor were taken over for writing *da-zi-bao*. When the white paper was gone, the students used old newspaper instead. *Da-zi-bao* were everywhere: in classrooms, along the hallways, and even on the brick walls of the school yard. The row of tall parasol trees that lined the inside of the school yard was festooned with more *da-zi-bao*, hanging like flowers from the branches. Long ropes strung across the playground were covered with still more *da-zi-bao*, looking like laundry hung out to dry.

I stared at the large sheet of paper spread out in front of me, wondering what to write. It was strange. When I had read the newspaper, I had been enraged by the revisionist educational system that had been poisoning our youth for so many years. But now that I actually had to criticize the teachers who taught us every day, I could not find anything really bad to say about any of them.

I went over to An Yi's desk. Just as I guessed, the papers in front of her and her seatmate, Zhang Jie, were also blank.

"I just can't think of anything to write," I complained.

"Neither can we. I might as well just give up." An Yi put her brush down and stretched.

"Hey, everybody has to write something. You're no exception. Do you want everyone to think you have a bad political attitude?" Zhang Jie was joking, but it made us think.

"Why don't we go out to the playground to see what everybody else is writing?" Zhang Jie went on. "It's better to copy something than not to write anything at all. What do you say?"

We walked out to the school yard. The classroom had been crowded, but there were even more students outside. Du Hai was shouting, "Hey, this is great! Everybody, look at what Pauper's done. She put the principal's name upside down."

Ragged-looking Pauper smiled with satisfaction. "I saw my big sister writing one last night. She wrote the name upside down and then put a big red X over it. She said that's what the court used to do to criminals."

The three of us stopped before a *da-zi-bao* signed "An Antirevisionist." An Yi read aloud, "'Although teachers do not hold bombs or knives, they are still dangerous enemies. They fill us with insidious revisionist ideas. They teach us that scholars are superior to workers. They promote personal ambition by encouraging competition for the highest grades. All these things are intended to change good young socialists into corrupt revisionists. They are invisible knives that are even more dangerous than real knives or guns. For example, a student from Yu-cai High School killed himself because he failed the university entrance examination. Brainwashed by his teachers, he believed his sole aim in life was to enter a famous university and become a scientist—"

"Hey!" I stopped her in surprise. "This was all copied from the *Youth Post*. I read it the other day."

"So what? It's always okay to copy *da-zi-bao*," Zhang Jie said. She turned to another *da-zi-bao*. "Look! This one is by Yin Lan-lan."

Yin Lan-lan had written, "As one of its victims, I denounce the revisionist educational system. Being from a working-class family, I have to do a lot more housework than students from rich families. So I have difficulty passing exams. I was forced to repeat grades three times. And I was not allowed to be a Young Pioneer or to participate in the school choir. The teachers think only of grades when evaluating a student.

They forget that we, the working class, are the masters of our socialist country."

"Yin Lan-lan? A victim?" I was flabbergasted. Yin Lan-lan had flunked three times. She rarely spoke up in class. When she was asked to answer a question, she would just stand there without saying a word. She was not very bright.

"She failed three courses out of five. How could she blame the teachers for that?" An Yi sneered.

Zhang Jie slumped her shoulders and bowed her head in imitation of Yin Lan-lan. We burst out laughing and immediately looked around to see if anyone was watching us. Zhang Jie made a face.

Sheet after sheet, article after article, each *da-zi-bao* was a bitter accusation. One was titled, "Teacher Li, Abuser of the Young." The student had failed to hand in her homework on time, and Teacher Li had told her to copy the assignment over five times as punishment. Another student said his teacher had deliberately ruined his students' eyesight by making them read a lot, so they could not join the Liberation Army. Still another accused Teacher Wang of attempting to corrupt a young revolutionary by buying her some bread when he learned that she had not eaten lunch.

The more I read, the more puzzled I became. Did the teachers really intend to ruin our health and corrupt our minds? If so, why hadn't I ever noticed? Was I so badly taken in that I was unable to see them for what they really were? I remembered Du Hai's taunt. *You* "*teachers' obedient little lamb.*" I thought of Teacher Gu, who was like a stern but loving mother to me. I thought of An Yi's mother, Teacher Wei, who had won so many Model Teacher awards because of her dedication to her work. No matter how I tried, I just could not relate them to the villains described in the *da-zi-bao*.

To fulfill my responsibility as a revolutionary, I listed all my teachers. One by one, I considered them carefully. Unfortunately, none of them seemed to hate the Party or oppose Chairman Mao. I could not write a *da-zi-bao* about any of them.

Finally I decided to copy an article from the newspaper instead.

"Ji-li, come on. Come to school right now. Someone's written a *da-zi-bao* about you. Come on, let's go." An Yi dashed into our apartment, full of alarm. She dragged me to my feet and pulled me to the stairs.

"Wait." I shook off her grasp. "Hold on. What did you say?"

"Your name appeared in a *da-zi-bao*."

I could not believe it. "My name? Why? I'm not a teacher. Why would they write a *da-zi-bao* about me?" I could feel my heart race.

"I don't know. But I saw it with my own eyes. Du Hai and Yin Lan-lan and a couple of others were writing it. I couldn't read it, but I saw your name in the title." She wheezed heavily and looked at me, wide-eyed.

We hurried off to the school playground, where the newest *da-zi-bao* were posted, and searched frantically. "There it is!" Suddenly I caught sight of it.

The large red characters were like blood on the poster.

"Let's Look at the Relationship Between Ke Cheng-li and His Favorite Student, Jiang Ji-li."

I suddenly felt dizzy. Relationship? Me? A relationship with a male teacher? The whole world faded before my eyes. The only things I could see were the name *Jiang Ji-li* and the word *relationship.* A shaft of evening sunlight flashed on my name. The characters danced before my eyes, growing larger and redder, almost swallowing me up.

An Yi was shaking me. Her eyes were full of tears and she was staring at me anxiously. I could not speak. I grabbed her arm and we ran out of the school yard.

We stopped at the back door of a small cigarette shop nearby. An Yi tried to say something, but I wouldn't let her. We leaned against the wall for a long time without saying a word.

"Let's go home." An Yi touched me softly on the elbow. It was getting dark.

"You go ahead. I'm going to read the—" The word "*da-zi-bao*" stuck in my throat.

An Yi nodded worriedly and left.

A half-moon brightened the sky, and the school yard was laced with the ghostly shadows of the parasol trees. I picked my way through the shadows and found the *da-zi-bao* again.

Now, under the cover of darkness, I could let myself cry. I wiped the tears away with my hand, but the more I wiped, the more they came. I pressed my handkerchief to my face. Finally my eyes cleared enough to see.

"Ke Cheng-li doesn't like working-class kids. He only likes rich kids. He made Jiang Ji-li the teacher's assistant for math class and gave her higher grades, and he also let her win all the math contests and awarded her a lot of notebooks. We have to ask the question, What is the relationship between them after all?"

The blood rushed into my head. I felt like throwing up. I leaned against the wall and rested my head on it.

A shadow approached. I tensed and got ready to run. The shadow called out, "Ji-li, it's me. I came back. I was getting worried."

An Yi's voice made the tears gush out of my eyes again. "Oh, An Yi. How could they say these things? How could they say them? A relationship between Teacher Ke and me? It's all lies." My voice was hoarse. "It . . . it . . . it's so unfair. I have never gotten one point, not a single point, that I didn't deserve. And I spent so much time helping Yin Lan-lan and the others with their arithmetic, and now they go and insult me like this. It's disgusting. I—" I could not go on. I bit my handkerchief to hold back my sobs.

An Yi kept silent for a while. She walked beside me with her hand tightly clasping my shoulder. "There were a lot of *da-zi-bao* about my mom, too," she said at last in a soft voice. "They said she was a monster and a class enemy."

I stopped. I was afraid to look at her. Her hand squeezed my shoulder, and I felt her sobbing quietly.

We stood together like that for a long time, in the darkness and the silence.

The campaign to "Destroy the Four Olds!" resulted in the writing of many *da-zi-bao,* anonymous accusatory posters whose slogans bitterly attacked teachers and students alike with untrue, often vengeful, statements. A *da-zi-bao* written about Ji-li by jealous classmates had stunned her, and she had run home from school in disgrace and despair, tears streaming down her face.

Speaking parts are Ji-li, Yin Lan Lan, a class member, Yu Jian, Du Hai, and Grandma.

Characters:

Jiang Ji-li – author and narrator. She is called Jiang Ji-li because in China people are frequently called by their surnames, reserving usage of their first name for close friends and family. She and her family lived in Shanghai, a city of about 10 million people on the south China coast.

An Yi – She is Ji-li's best friend and classmate, having known each other since they were babies. She suffers from severe asthma. An Yi's mother was Teacher Wei, the winner of many teaching awards.

Other classmates of Ji-li – A boy named Du Hai, a girl named Yin Lan Lan, and a boy who was the class chairman, Yu Jian.

Grandma – At a time when few girls went to school, Grandma had graduated from a modern high school in 1914, and went on to be a co-founder and vice-principal of the primary school which Ji-li attended. She retired from teaching when Ji-li was born to take care of the children while her daughter-in-law worked. She was held in very high regard by the community.

Song Po-po – Originally the children's nanny, Song Po-po had stayed to become the family housekeeper. She lived in a room downstairs and was like another grandmother to the children.

1. Red Guards were enlisted by Chairman Mao to carry forward the work of the revolution. Describe those who would become Red Guard members and the duties of the Red Guard.

2. Why would students from the primary schools wish to become Red Successors?

3. What advantages could a student receive by becoming a Red Guard or a Red Successor?

4. Read the speech by Yu Jian in which he describes the reasons which will result in his election to be a Red Successor. In your own words, explain the reasons for his election.

5. What part did personal qualities play in the choice of Red Successors? Explain why this was the case.

6. Ji-li's grandfather was accused of being a rightist. What did this mean and why was this significant?

7. Ji-li's grandfather was also accused of being a landlord. Why was this such a serious accusation?

8. Landlords and rightists were among the "Five Black Categories." Two of the remaining three categories were criminals and counterrevolutionaries. What might be the remaining category?

9. How do you anticipate that Ji-li's life will be affected by the accusations made by Du Hai?

THE RED SUCCESSORS

When Mom and Dad heard about the *da-zi-bao*, they immediately suggested that I stay home from school for a few days. Since there were no classes, other students were staying home too. Nobody would connect my absence with the *da-zi-bao*.

As it turned out, I came down with a fever and stayed home for ten days.

I lay in bed all day and watched Grandma and Song Po-po work around the house. I was too tired and too depressed to do any more than watch them and watch a patch of sunlight as it moved across the room. As the fever subsided, I began to feel better, but Grandma said I should stay home a few more days to make sure I was completely well. For the first time in my life I was happy to miss school.

Both Song Po-po and Grandma tried their best to cheer me up. Song Po-po combed my hair and made me treats. Grandma sat by my bed, took out my stamp collection, and tried to get me to take an interest in it. Finally, Grandma bought some lovely soft gray wool for me and taught me how to knit a sweater for Dad. I worked on it every day while the others were in school, but slowly, with many pauses, while I stared out the window.

Why would anyone say such terrible things about me? Why did Yin Lan-lan and Du Hai hate me? What had I ever done to hurt them? I asked myself these questions again and again, but I never found an answer.

Every day An Yi came to visit me, sometimes bringing me a bowl of sweet green bean soup from her grandmother. Every day she told me what was happening at school. Classes had started again. They were studying Chairman Mao's latest directives and related documents from the Central Committee. There would be one more month of school before graduation. An Yi said that not many of our classmates had seen the *da-zi-bao* about me. And there were now so many *da-zi-bao*, posted one on top of another, that no one was likely to find mine.

Red Guards were everywhere. Since the newspapers had praised them as the pioneers of the Cultural Revolution, every high school and college had organized Red Guards to rebel against the old system. When the

Central Committee had announced that Red Guards could travel free to other provinces to "establish revolutionary ties" with other Red Guards, An Yi told me, our entire school had gone into an uproar. Most of the students had never been out of Shanghai, so this was terribly exciting news. A large crowd of students from our school had gathered outside the school committee offices and shouted nonstop: "We—want—to be—Red Guards! We—want—to establish—revolutionary ties!" Only college and high school students were allowed to be Red Guards, but our school district had finally granted our school permission to establish the Red Successors. Just as the name indicated, the Red Successors were the next generation of revolutionaries, and when they were old enough, they would become Red Guards. Ten Red Successors were to be elected from each class. An Yi brought me a note from Teacher Gu saying she hoped I was feeling better and would come back to school for the election on Saturday.

Friday afternoon a thunderstorm struck. The darkness gathered until I could not see my book. The first flash of lightning drew me to the window as the downpour began. I sat on a porcelain stool, leaning my forehead against the cool windowpane. The torrent overflowed the gutters, and a curtain of rainwater leaped off the roof. Wind-blown spray blurred the window. The alley was washed clean. Dirt and trash were swept away by the flood. I stared at the downpour and pictured all the *da-zi-bao* in the school yard. I opened the window and shivered with delight as the clean chill air swept over me.

A blast soaked my face and I laughed. From behind me a hand reached out to pull the window shut. Grandma smiled down at me. She knew exactly what I was thinking. She gently wrapped my robe around my shoulders. I lay contentedly in her arms as the rain washed away my humiliation and shame.

By morning the storm had passed.

When we got to school, we found that all the *da-zi-bao* were gone. Sodden fragments littered the school yard, with only a few torn and illegible remnants dangling on the ropes. The paper with my name on it had disappeared. I sighed with relief and went to class feeling better than I had in a long time.

During the time I was home, summer had arrived. The windows of the classroom were all open, and the fragrance from the oleander bushes outside filled the air, heavy, rich, and warm. The classroom itself looked nicer. All the *da-zi-bao* had been taken down and replaced by other things. A big color poster, at least six feet by three feet, hung in the middle of the back wall. It showed a big red flag with Chairman Mao's picture and a long line of people marching under the flag. On the right side of the room, the slogan LONG LIVE THE GREAT PROLETARIAN CULTURAL REVOLUTION covered almost the entire wall. I was cheered by the revolutionary atmosphere.

Teacher Gu walked in, and the election for the Red Successors began.

I lowered my head and pretended to check my nails. I wanted everyone to see that I did not care if I was not chosen. My parents and Grandma had warned me against disappointment, so I was prepared. And anyway, the Red Successors were not nearly as glorious as the Red Guards.

Yu Jian, the chairman of our class, was the first one nominated. Then I heard my name called. My heart raced and I held my breath. I could hardly believe it. I was nominated! After everything that had happened, I was still regarded as somebody in the class! Now I could admit it to myself: I had never wanted anything as much as I wanted to win this election.

I looked gratefully at the student who had nominated me.

Teacher Gu was about to write the names of all the candidates on the blackboard when Yin Lan-lan raised her hand. "When the Red Guards were elected at my sister's school, the class status of the candidates was taken into account. Shouldn't we do the same?"

"Right! Those who don't have good class backgrounds shouldn't be elected," somebody else agreed.

My heart fell. Class status. There was that phrase again.

At a loss for anything to say, I turned around and looked at Yu Jian.

Yu Jian stood up without hesitation. "My class status is office worker. But before Liberation my father used to be an apprentice. He had to work at the shop counter when he was in his teens, and he suffered all kinds of exploitation by the owner. My father is a member of the Communist Party now, and my mother will join pretty soon." All hands were raised to elect him a Red Successor.

It was my turn now. My mind was blank. I did not know what to say. I stood up slowly, the back of my blouse suddenly soaked with sweat.

"My class status is also office worker. My father is an actor. . . ." I stumbled, trying to remember what Yu Jian had said. "He . . . is not a Party member, and neither is my mother. And . . . I don't know what else." I sat down.

"Jiang Ji-li, what is your father's class status?" a loud voice asked.

I slowly stood back up and looked around. Du Hai was staring at me. He sat sideways, one arm resting on the desk behind him.

"My father's class status . . . ?" I did not see what Du Hai meant at first. "You mean what did my grandfather do? I don't know. I only know that he died when my father was seven."

There was a trace of a grin on Du Hai's face. He stood up lazily and faced the class.

"I know what her grandfather was." He paused dramatically, sweeping his eyes across the class. "He was a—LANDLORD."

"Landlord!" The whole class erupted.

"What's more, her father is a—RIGHTIST."

"Rightist!" The class was in pandemonium.

I was numb. Landlord! One of the bloodsuckers who exploited the farmers! The number-one enemies, the worst of the "Five Black Categories," even worse than criminals or counterrevolutionaries! My grandfather? And Dad, a rightist? One of the reactionary intellectuals who attacked the Party and socialism? No, I could not believe it.

"You're lying! You don't know anything!" I retorted.

"Of course I know." Du Hai smirked openly. "My mother is the Neighborhood Party Committee Secretary. She knows everything."

I could say nothing now. Through my tears I could see everyone staring at me. I wished I had never been born. I pushed the desk out of my way and ran out of the classroom.

Outside, it was so bright that I could barely see. Shading my eyes with my hand, I jumped blindly into the dazzling sunshine and ran home.

Grandma was frightened by the tears streaming down my face. "What happened, sweetie? Are you hurt?" She put her spatula down and grasped my hand, asking again and again.

At first I couldn't answer. Finally, still sobbing, I managed to tell her what had happened.

"It isn't true, is it?" I sobbed. "Grandpa wasn't a landlord, was he? Dad isn't a rightist, is he?"

"Of course your father is not a rightist. Don't listen to your classmates," Grandma said immediately, but she sounded nervous.

"And Grandpa wasn't a landlord either, right?" I looked straight into Grandma's eyes.

Grandma heaved a sigh and hugged me to her chest.

"Whatever he was, it doesn't have anything to do with you. He's been dead for over thirty years."

It was true, then. Grandpa was a landlord.

I did not want to listen anymore. I turned away.

The strength and aggressiveness of the teenage Red Guards continued to grow. They began to search homes to discover evidence of attachment to the "Four Olds," ransacking the homes and personal possessions of class enemies and destroying anything that might be considered a violation of the campaign to "Destroy the Four Olds!" Ji-li and her family waited in dread for the sound of the drums and gongs which announced a search in the neighborhood. To keep the children and Grandma away from the house and danger in the event of a search, Dad had instructed Grandma to take the children to spend their days in the park near their home.

The speaking parts are: Ji-li, Grandma, Dad, Mom, Ji-yun You-mei, Six-Fingers, and a girl who was the Red Guard leader.

Characters:

Jiang Ji-li – author and narrator. She is called Jiang Ji-li because in China people are frequently called by their surnames, reserving usage of their first name for close friends and family. She and her family lived in Shanghai, a city of about 10 million people on the south China coast.

Dad – He was a well respected stage actor, nearly six feet tall and slightly stoop shouldered. Because of his serious demeanor and size, he usually played the villains in the children's theater where he worked. Dad was Grandma's only child.

Mom – She was an actress when she met her husband, but after her marriage she stopped acting and worked in a sports-equipment store.

Grandma – At a time when few girls went to school, Grandma had graduated from a modern high school in 1914, and went on to be a co-founder and vice-principal of the primary school which Ji-li attended. She retired from teaching when Ji-li was born to take care of the children while her daughter-in-law worked. She was held in very high regard by the community.

Ji-yong – He was Ji-li's younger brother, at age eleven one year younger than Ji-li. He was short and plump, dark-skinned and sturdy. He preferred to play with his friends rather than attend to his studies.

Ji-yun – She was the youngest in the family, at age ten one year younger than her brother. Two dimples gave her a sweet smile and showed her easygoing disposition. Although she did not always strive to be the best, she could be very stubborn.

Song Po-po – Originally the children's nanny, Song Po-po had stayed to become the family housekeeper. She lived in a room downstairs and was like another grandmother to the children.

Six-Fingers – Also known as Mr. Ni, he was given this name because of the extra finger on his right hand. He lived in one of the converted garages in the alley. Although he was too sick to go to work in the light bulb factory, he was not too sick to take an active part in the searches.

Fourth Aunt, her daughter You-mei, and You-mei's baby, Hua-hua, who lived in the downstairs apartment. Ji-li's Mom and Fourth Aunt were sisters.

1. What was the significance of the mop?

2. Describe the custom of foot binding, explaining why this was done to girls, and the effect it would have on their lives.

3. Grandma had half bound feet. Considering what you know about Grandma from her description, what qualities would she have had that would have made her different from those women whose feet were bound?

4. Why did Mom and Dad feel it necessary to burn their pictures?

5. On the night following the search, Ji-li dreamed that the house was on fire. What did the fire in her dream represent? Explain your answer.

6. The family of Ji-li's Aunt and Uncle were on the Neighborhood Party Committee's list of black families. What did it mean to be a "black family," and why was this significant for Ji-li?

7. Why was Ji-li's stamp collection considered bourgeois and an example of the Fourolds?

"But what if the Red Guards are at our house when we get back?"

"Your father thought of that too. Did you see the mop on the balcony? That's our sign. If the Red Guards come, the mop won't be there and I'll know not to go in."

I was intrigued by the idea of secret signs, but I was scared too. I glanced around to see if someone was watching us.

"It's really not much of a solution," Grandma went on. "I can't stay here all night, and I can't even stay in the park every day for months. Really, I just hope that I'll get used to the situation and won't have to come here anymore." She shook her head sadly.

The breeze blew a strand of hair over her ear, and I gently patted it back into place. She had more gray in her hair, I noticed. And more wrinkles on her face.

She doesn't seem like a landlord's wife, I suddenly thought. In the movies the landlord's wife was ugly, cruel, and stupid. Grandma was beautiful, kind, and smart.

I remembered coming home from kindergarten and showing Grandma the songs and dances we had learned. Grandma sat before us with her knitting, nodding her head in time to the music. Sometimes we insisted that she sing with us, and she would join in with an unsteady pitch and heavy Tianjin accent, wagging her head and moving her arms just as we did.

When we tired of singing, we would pester Grandma to show us her feet. When she was young it was the custom to tightly bind girls' feet in bandages to make them as small as possible—sometimes as small as three inches long. This was considered the height of a woman's beauty. Grandma's feet were half bound, and when she was only seven she fought to have them released. As a result her feet were smaller than natural feet but larger than bound ones. We loved to touch them and play with them. If she refused to let us, we would tickle her until she panted with laughter.

All my friends loved coming to our home because she was so friendly. She had lived in our alley for over thirty years without a single disagreement with any of the neighbors. Everyone loved her and respected her.

Dad had said that she had never been classified as a landlord's wife. She couldn't be, I told myself.

Mom got home from work that evening looking nervous. She whispered to Dad and Grandma, and as soon as we finished dinner, she told us to go outside and play.

"We have something to take care of," she said. I knew this had something to do with the Cultural

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Revolution. I wished she would just say so. We were too old to be fooled like little children. But I didn't say anything and went outside with the others.

When it was nearly dark, Ji-yun and I went back home, leaving Ji-yong with his friends.

As we entered the apartment, I smelled smoke, acrid and choking. I looked around in alarm. But Grandma was sitting alone in the main room, showing no sign of worry.

"Grandma, is there a fire?" we shouted anxiously. "Don't you smell the smoke?"

"Hush, hush!" Grandma pulled us to her quickly. "It's nothing. They're just burning some pictures." We looked puzzled. "Your mother heard today that photos of people in old-fashioned long gowns and mandarin jackets are considered fourolds. So your parents are burning them in the bathroom."

"Can we go watch?" I loved looking at pictures, especially pictures of all those uncles and aunts I had never met.

Grandma shook her head. I winked at Ji-yun, and we both threw ourselves into her arms, begging and pleading. As always, she gave in, and went to the bathroom door to ask Mom and Dad.

Mom opened the door a crack and let us in.

The bathroom was filled with thick smoke that burned our eyes and made us cough. Dad passed us a glass of water. "We can't open the window any wider," he said. "The neighbors might notice the smoke and report us."

Mom and Dad were sitting on small wooden stools. On the floor was a tin washbowl full of ashes and a few pictures disappearing into flames. At Dad's side was a stack of old photo albums, their black covers stained and faded with age. Dad was looking through the albums, page by page, tearing out any pictures that might be fourolds. He put them in a pile next to Mom, who put them into the fire.

I picked up one of the pictures. It was of Dad, sitting on a camel, when he was about six or seven years old. He was wearing a wool hat and pants with suspenders, and he was laughing. Grandma, looking very young and beautiful and wearing a fur coat, was standing beside him.

"Mom, this one doesn't have long gowns or anything," Ji-yun said. "Can't we keep it?"

"The Red Guards might say that only a rich child could ride a camel. And besides, Grandma's wearing a fur coat." She threw it into the fire.

Mom was right, I thought. A picture like that was fourolds.

The flames licked around the edges of the picture.

The corners curled up, then turned brown. The brown spread quickly toward the center, swallowing Grandma, then the camel, and finally Dad's woolen hat.

Picture after picture was thrown into the fire. Each in turn curled, melted, and disappeared. The ashes in the washbowl grew deeper. Finally there were no more pictures left. Mom poured the ashes into the toilet and flushed them away.

That night I dreamed that the house was on fire.

By the third day Ji-yong and Ji-yun had tired of spending their days in the park, so they stayed home with our Fourth Aunt. I was bored too, but I wanted to keep Grandma company. So I brought a book and bought a pomegranate. Pomegranates had so many seeds that they took a good long time to eat, and I had plenty of time to spare.

I sat on our usual bench, prying the juicy red seeds out of the fruit and slowly sucking on them one by one, staring at the fleecy white clouds. One cloud looked like a two-humped camel, and another looked like an old man whose long, white beard nearly reached the ground. The camel was leading the old man slowly past.

Grandma coughed and I looked at her, but she was staring into the distance.

In the three months since the Cultural Revolution had started, changes had been so constant that I often felt lost. One day the Conservative faction were revolutionaries that defended Chairman Mao's ideas; the next day, the opposite Rebel faction became the heroes of the Cultural Revolution. I heard that even Chairman of the Nation Liu Shao-qi and General Secretary Deng Xiao-ping were having problems. No one knew what would happen tomorrow.

I wondered what I would be doing if I had been born into a red family instead of a black one. Searching people's houses? Hating landlords and rightists? Of course I would hate them; I hated them even now. I hated my grandfather, just as I hated all of Chairman Mao's enemies. But I had felt sorry for Old Qian even though he was wrong. And I did not know if I could hate Grandma if she was officially classified as a landlord's wife. The harder I tried to figure things out, the more confused I felt. I wished I had been born into a red family so I could do my revolutionary duties without worrying.

When we got home, the mop was still hanging from the balcony.

Early in the morning Song Po-po rushed upstairs to tell us the news. All the neighbors were saying that a knife had been found in the communal garbage bin. The Neighborhood Dictatorship Group had declared this to be an illegal weapon, so the entire bin had been searched and some incompletely burned pictures found. In one of them they recognized my Fourth Aunt. Because my Fourth Uncle had fled to Hong Kong right before Liberation, her family was on the Neighborhood Party

Committee's list of black families. The weapon was automatically associated with the pictures, and that was enough for Six-Fingers to report to the powerful Neighborhood Party Committee.

All day we were terrified. Grandma and the three of us went to the park immediately after breakfast. This time none of us wanted to play. We just sat together on Grandma's bench.

"Will the Red Guards come?" Ji-yun asked.

"Maybe they will, sweetie," Grandma answered. "We just don't know."

She took out her knitting. I tried to to do the same, but I kept finding myself staring into space with no idea of where I was in the pattern. Ji-yun and Ji-yong ran off to play but always came back to the bench after a few minutes. At four o'clock Grandma sent me to see if anything was happening at home.

I cautiously walked into the alley, alert for anything unusual, but there was no sound of drums or gongs or noise at all. The mop was still on the balcony. I looked into our lane. There were no trucks. Everything seemed calm, and I told Grandma it was safe to go home.

Mom and Dad both came home earlier than usual. Dinner was short and nearly silent. Soon after dinner we turned the lights off and got into bed, hoping that the day would end peacefully after all. I lay for a long while without sleeping but finally drifted into a restless doze. When I heard pounding on the door downstairs, I was not sure whether it was real or a dream.

It was real.

I heard my cousin You-mei ask bravely, "Who's there?"

Six-Fingers's voice replied, "The Red Guards. They're here to search your house. Open up!"

They rushed into Fourth Aunt's apartment downstairs.

At first we could not hear much. Then we heard more: doors slamming, a cry from Hua-hua, crash after crash of dishes breaking overhead, and the indistinct voices of the Red Guards.

By this time we were all awake, but no one turned on a light or said anything. We all lay and held our breaths and listened, trying to determine what was going on downstairs. No one even dared to turn over. My whole body was tense. Every sound from my Fourth Aunt's room made me stiffen with dread.

Thirty minutes passed, then an hour. In spite of the fear I began to feel sleepy again.

I was jolted awake by shouts and thunderous knocks. Someone was shouting Dad's name. "Jiang

Xi-reng! Get up! Jiang Xi-reng!"

Dad went to the door. "What do you want?"

"Open up!" Six-Fingers shouted. "This is a search in passing! The Red Guards are going to search your home in passing."

We often asked somebody to buy something in passing or get information in passing, but I had never heard of searching a house in passing.

Dad opened the door.

The first one in was Six-Fingers, wearing an undershirt and dirty blue shorts and flip-flops. Behind him were about a dozen teenaged Red Guards. Though the weather was still quite warm, they all wore tightly belted army uniforms. Their leader was a zealous, loud-voiced girl with short hair and large eyes.

"What's your relationship with the Jiangs living downstairs?" the girl yelled, her hand aggressively on her hip.

"He is her brother-in-law," Six-Fingers answered before Dad could open his mouth.

"Oh, so you're a close relative," she said, as if she only now realized that. "Leniency for confession, severity for resistance! Hand over your weapons now, or we will be forced to search the house." She stood

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up straight and stared at Dad.

"What weapons?" Dad asked calmly. "We have no—"

"Search!" She cut Dad off with a shouted order and shoved him aside. At the wave of her arm the Red Guards behind her stormed in. Without speaking to each other, they split into three groups and charged toward our drawers, cabinets, and chests. The floor was instantly strewn with their contents.

They demanded that Mom and Dad open anything that was locked, while we children sat on our beds, staring in paralyzed fascination. To my surprise, it was not as frightening as I had imagined through the weeks of waiting. Only Little White was panicked by the crowd and the noise. She scurried among the open chests until she was kicked by a Red Guard. Then she ran up into the attic and did not come down.

I watched one boy going through the wardrobe. He took each piece of clothing off its hanger and threw it onto the floor behind him. He went carefully through a drawer and unrolled the neatly paired socks, tossing them over his shoulder one by one.

I turned my head and saw another boy opening my desk drawer. He swept his hand through it and jumbled everything together before removing the drawer and turning it upside down on the floor. Before he could examine the contents, another one called him away to help move a chest.

All my treasures were scattered on the floor. The butterfly fell out of its glass box; one wing was crushed under a bottle of glass beads. My collection of candy wrappers had fallen out of their notebook and were crumpled under my stamp album.

My stamp album! It had been a birthday gift from Grandma when I started school, and it was my dearest treasure. For six years I had been getting canceled stamps from my friends, carefully soaking them to get every bit of envelope paper off. I had collected them one by one until I had complete sets. I had even bought some inexpensive sets with my own allowance. I loved my collection, even though I knew I should not. With the start of the Cultural Revolution all the stamp shops were closed down, because stamp collecting was considered bourgeois. Now I just knew something terrible was going to happen to it.

I looked at the Red Guards. They were still busy moving the chest. I slipped off the bed and tiptoed across the room. If I could hide it before they saw me . . . I stooped down and reached for the book.

"Hey, what are you doing?" a voice demanded. I spun around in alarm. It was the Red Guard leader.

"I . . . I didn't do anything," I said guiltily, my eyes straying toward the stamp album.

"A stamp album." She picked it up. "Is this yours?"

I nodded fearfully.

"You've got a lot of fourolds for a kid," she sneered as she flipped through it. "Foreign stamps too," she remarked. "You little xenophile."

"I . . . I'm not . . ." I blushed as I fumbled for words.

The girl looked at Ji-yong and Ji-yun, who were still sitting on their beds, watching, and she turned to another Red Guard. "Get the kids into the bathroom so they don't get in the way of the revolution." She threw the stamp album casually into the bag of things to be confiscated and went back downstairs. She didn't even look at me.

Inside the bathroom we could still hear the banging of furniture and the shouting of the Red Guards. Ji-yun lay with her head in my lap, quietly sobbing, and Ji-yong sat in silence.

After a long time the noise died down. Dad opened the bathroom door, and we fearfully came out.

The apartment was a mess. The middle of the floor was strewn with the contents of the overturned chests and drawers. Half of the clothes had been taken away.

The rest were scattered on the floor along with some old copper coins. The chests themselves had been thrown on top of each other when the Red Guards decided to check the walls for holes where weapons could be hidden. Grandma's German clock lay upside down on the floor with the little door on its back torn off.

I looked for my things. The wing of the butterfly had been completely knocked off the body. The bottle holding the glass beads had smashed, and beads were rolling all over the floor. The trampled candy wrappers looked like trash.

And the stamp album was gone forever.

Red Scarf Girl by Jiang Ji-li Locked Up – pages 176 - 183

As the excesses of the Red Guard continued, those people accused of counterrevolutionary activities by the Red Guard would be dragged out into the street where they would be subjected to public criticism of their wrongdoings. These "struggle meetings" often included humiliation and even physical assault. But the harassment and intimidation did not end with struggle meetings; often the suspected class enemies would be detained without warning or without an explanation to their worried families. Due to his "black family" background, Ji-li feared that her father could be one of those taken and detained by the Red Guard.

The speaking parts are Ji-li, Dad, Grandma, Mom, Ji-yong, and Uncle Tian.

Characters:

Jiang Ji-li – author and narrator. She is called Jiang Ji-li because in China people are frequently called by their surnames, reserving usage of their first name for close friends and family. She and her family lived in Shanghai, a city of about 10 million people on the south China coast.

Dad – He was a well respected stage actor, nearly six feet tall and slightly stoop shouldered. Because of his serious demeanor and size, he usually played the villains in the children's theater where he worked. Dad was Grandma's only child.

Mom – She was an actress when she met her husband, but after her marriage she stopped acting and worked in a sports-equipment store.

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Ji-yong – He was Ji-li's younger brother, at age eleven one year younger than Ji-li. He was short and plump, dark-skinned and sturdy. He preferred to play with his friends rather than attend to his studies.

Ji-yun – She was the youngest in the family, at age ten one year younger than her brother. Two dimples gave her a sweet smile and showed her easygoing disposition. Although she did not always strive to be the best, she could be very stubborn.

Uncle Tian and Uncle Fan Wen-chong – The terms "Uncle" and "Aunt" are often used by the Chinese to show respect to close family friends. Uncle Tian was a friend who was also an actor in Dad's theater. Uncle Fan was Dad's close friend since college.

1. What lesson did Ji-li learn from the newspaper article she had read? What dilemma did this lesson present to her?

2. What did it mean to be accused of "establishing counterrevolutionary ties?" Why was this such a serious accusation?

3. During her telephone conversation with Uncle Tian, Ji-li spoke in a guarded manner. Why did she do this? What does this indicate about the situation faced by individuals in their workplace? How could workers protect themselves from the possibility of detention?

4. What reasons could the family imagine for their father's detention?

5. How was this New Year different from past celebrations?

6. The detention of Ji-li's father was a terrifying event for the family. Put yourself in Ji-li's place and answer the following questions.

   How will the detention of your father affect your life and that of your family?

   What do you fear might happen to your father during his detention?

   What actions could you take to protect your family from further danger?

LO[illegible]UP

Three days after he had come to our house, Uncle Fan had been detained. Since then, every evening, Mom and Grandma had fidgeted, going to the kitchen on the landing, finding something to do on the roof, unable to relax as they waited for Dad to come home.

It was getting darker and darker. Ji-yun sat under the light doing her math homework. I worked on the sweater I was knitting for Dad, sharing the sofa with Ji-yong, who was intent on making a periscope.

My fingers moved mechanically. My mind was far away from what I was doing.

I had just read an article in the paper. It told of a "historical counterrevolutionary," who as a local official before Liberation had killed two Communist guerrillas. The paper explained that because he had confessed and had a positive attitude, he was pardoned. Meanwhile an "active counterrevolutionary" was convicted of slandering the Red Guards. He refused to confess and was imprisoned.

So this was their policy of psychological pressure. No wonder Uncle Fan thought he should confess to something he had not done. Had he confessed to listening to foreign broadcasts? If he had, why hadn't he been treated with leniency? Why had he been detained? I could not figure it out.

Finally we heard steps on the stairs, and we all held our breaths while we watched the door. It opened, and there was Dad. I looked at his face, body, and legs. No bruises. We all sighed with relief.

"I can't take it anymore. Today at the meeting they were obviously referring to me." As soon as he walked in the door, Dad started talking excitedly and nervously to Mom and Grandma, not even caring that we children were listening. "They stressed again and again that they already had enough information and they would give the person one last chance to confess. If he continued to hold back, they would have to name him publicly, and he would lose his chance at leniency."

The adults went into the bathroom together and closed the door, but we could still hear them talking.

"Well, do you want to confess then? It might be better than being punished." Grandma's voice sounded unusually old.

"But I have no idea what they want me to confess."

After a pause Mom's voice said, "How about leaving the Party—"

Dad cut her short. "No. I did nothing wrong. How can I confess?"

I stopped knitting and looked up in alarm. Leaving the Party? What was that? Ji-yong and Ji-yun had tilted their heads to hear better.

"What about Fan Wen-chong coming to our house?" Mom asked. "He might have confessed he visited us. Maybe that's what they meant when they said they already had the information. . . . They could say we were establishing counterrevolutionary ties."

"Of course you won't mention that. That would be betraying a friend." Grandma was firm. "We promised not to tell anyone. Wen-chong has been a friend for over thirty years, and he certainly won't say anything. We won't say anything either."

"But what if the theater decides to punish him?" Mom asked.

There was no answer. I could hear Dad pacing around the room, and I could smell the cigarette smoke coming through the crack under the door.

I started to knit again. It was the same story day after day: restlessness, anxiety, the adults' arguments. It was nearly Chinese New Year, and no one even mentioned it.

I wanted to know what was going on, but I was afraid to hear any more bad news. I suddenly wished I could live at school. Then I could forget what was happening, and I could laugh again. I wished that I had been born into a trouble-free family.

Very early on Chinese New Year's morning Grandma shook me awake. She was in tears.

"Your dad never came home last night. He's been locked up." Grandma laid her head on my pillow and continued to weep.

I stared at Grandma's face, and my fingers tightened on the sleeve of my pajamas. He had not come home for the New Year's Eve dinner, though we had waited until ten o'clock. We had gone to bed hoping that he would come later.

"He knew that he would be detained sooner or later. He told me not to worry too much." Grandma's voice was steady, but her tears kept dropping on my hand. Now I began crying too.

"Why?" Ji-yong was awake too. "What did they lock him up for?"

"I have no idea. I'm sure your father hasn't done anything wrong," Grandma said.

Mom's weak voice was calling me. I jumped out of bed, threw on my padded coat, and ran over to her. Dad's side of the quilt was untouched and the pillow was smooth. Mom lay in bed with her eyes tightly shut, her face a waxy yellow. I knew what that meant. She was having an attack of Ménière's disease. She had had it for years, and an attack could come on at any time. The world would spin around her and she would feel weak and nauseous. Even opening her eyes would make her helplessly dizzy.

"How are you feeling, Mom?" I gently stroked the hand that was outside the quilt. "Would you like some soy milk? I'll tell Ji-yong to go buy some."

"No, no. I want you to give Uncle Tian a call. He might know what happened to your dad." Mom fumbled under her pillow for her address book and handed it to me.

A little before seven I bundled up and dashed out into the cold.

In other years on New Year's morning the streets would be littered with shreds of colored firecracker paper. Soon after breakfast people loaded with gifts would begin to stream out of their homes to wish friends and relatives a happy New Year. This year firecrackers were fourolds, and few people were in the mood to celebrate. Streets were so quiet that the city seemed almost deserted.

Following Mom's instructions, I went to a telephone kiosk a few blocks from our alley so the neighbors would not overhear me asking about Dad. I waited, shivering, for the workers in Uncle Tian's kiosk to fetch him.

"Uncle Tian, it's me, Ji-li," I said eagerly as soon as he got to the phone.

"Oh, Ji—" He stopped abruptly. "How are you?" he asked in his actor's voice. I could tell he was afraid people at his phone kiosk were listening.

"Mom asked me to call to wish you Happy New Year, and to ask about things at work, and about Dad and all." He was so guarded that I wanted to be vague too.

"Yesterday at the meeting they mentioned his name. He's stubborn, you know. He wouldn't talk about radio or establishing ties, so they lost patience. He— I've got to go. 'Bye." He hung up.

Strong gusts of wind blew against me. I lowered my head and leaned forward to fight my way home.

Grandma was waiting for me on the stairs. Inside, I told Mom and Grandma what Uncle Tian had said. Mom looked even paler.

"Establishing counterrevolutionary ties and listening to foreign radio? It must be Fan Wen-chong who told them," Grandma said slowly. "It must be. The radio was his idea, and he's the only one who's come here." Her voice grew indignant. "Foreign radio! How could we listen to foreign radio? We haven't had a short-wave radio for thirty years, since the Japanese invaded. Fan's lying!"

"Mother, Mother. Calm down." Mom patted Grandma feebly. "We don't want the neighbors to hear. Don't worry too much. When I feel better, I'll go to the theater and ask."

I went out to the kitchen to be alone.

It was freezing cold, and there was no food prepared, not even hot water. The frost patterns on the window were as beautiful as always, but I could not appreciate them. Every other New Year's morning the kitchen would be bustling. Mom and Grandma would be making dumplings and my birthday noodles; we kids would be running in and out in our new clothes. Every guest who came to our home on New Year's Day would also bring me a birthday gift. I always felt the whole country was celebrating my birthday.

Today I was fourteen. I started to write "Happy Birthday" on the frosted windows. The melted ice dripped down the window slowly and crookedly, like tears.

Late that evening I woke up and saw Grandma on her knees, mumbling quietly. "May Allah protect my son," I heard her say. Then she wearily climbed into bed.

The detention of Ji-li's father and her mother's illness made life even harder for Ji-li. In an attempt to stay close to her family in case of an emergency, Ji-li had requested to be assigned to a factory in the city as her summer job. Ji-li's refusal to break with and criticize her "black family" combined with her desire to work in a nearby factory was cause for alarm to her friend Chang Hong. Chang Hong suggested to her that "…if you go to the countryside to do your summer labor, the sweat of honest work will wash the black stain from your back and purify your mind so that you can follow Chairman Mao's revolutionary line."

The speaking parts are Ji-li and Bai Shan.

Characters:

Jiang Ji-li – author and narrator. She is called Jiang Ji-li because in China people are frequently called by their surnames, reserving usage of their first name for close friends and family. She and her family lived in Shanghai, a city of about 10 million people on the south China coast.

Bai Shan – a young man who was a sympathetic former classmate.

1. Describe the "double rush" and its importance to the Chinese.

2. What made the work so difficult for Ji-li and the other students?

3. Why do you suppose Ji-li started to cry when she saw Bai Shan in the rice field?

4. Why did Ji-li refuse Bai Shan's help?

5. Summer labor was a regular part of the education of students. It was undertaken to teach students to appreciate the contribution of the working class. What lessons do you think that Ji-li would learn from her time working in the rice fields?

THE RICE HARVEST

As agreed, I went off with my classmates, resolved to do my share of the labor that fed us all.

We were sent to help with the "double rush," rush harvesting and rush planting. This was the busiest time of the year for the farmers, when they had to harvest the first crop of rice and immediately plant the second crop.

At five thirty in the morning we got up from our beds—straw mats in a storage room—and went to work harvesting the rice. In the still morning air the rising sun turned the rice field into a golden sea. Each of us was assigned five rows, rows that seemed endless. We bent over the rice and concentrated on what the farmers had told us: Sickle in the right hand, grab six plants with the left hand, cut them at the roots, take one step forward. We slogged ahead.

The sun burned down on us with a force that seemed to press us deeper into the mud. In a few minutes our thick jackets were soaked with sweat. The golden rice field stretched in front of us. We wielded our sickles mechanically, thinking of nothing but finishing our assigned rows. At noon lunch was sent to the rice fields. We gobbled our lunch in a few minutes and rushed back to work. By midafternoon our backs seemed about to break. Some people were forced to kneel in the mud and inch forward. As soon as we finished work, we threw ourselves on our mats and fell fast asleep, oblivious to our sweaty, filthy bodies and crying stomachs.

By the third day we were all exhausted.

I finally reached the low ridge that marked the end of the field and sat down. Another row finished! I closed my eyes. Every muscle, every joint in my body was aching. I wondered if the arthritis I had suffered as a child was returning. To force that thought out of my mind, I opened my eyes and took the towel from my neck to wipe my face. The stench of stale sweat on the cloth almost made me sick.

I slowly straightened my back and looked at the girl next to me. She had finished four rows and was already working on her fifth! I had done only three. I looked at the sun, already close to the horizon. It was probably five o'clock. Yesterday I had finished my fifth row in the darkness after everyone else had left the fields. I was even slower today. I felt a rush of alarm and picked up my sickle. I ran to the next row and began to cut frantically.

"Six plants, cut! Six plants, cut!" I repeated to myself, straining to make my arms and legs perform. Suddenly the sickle slipped out of my exhausted hand, and a two-inch gash appeared on my leg. Blood oozed out of the cut. I covered it with my muddy hand and cried with pain and frustration.

A weak breeze rustled the rice plants, and I could almost hear them talking to me. I raised my head. There was no one near me. No one would hear me crying. No one would come help me. It was getting dark, but no matter what, I still had to finish the five rows. Otherwise I would be disgraced. I stopped crying and took the towel off my neck to bind the wound.

It hurt badly. I clenched my teeth and took up the sickle again, forcing myself to think only of finishing

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the job. The pain slowly dulled.

Suddenly I heard something. I stopped cutting. A regular *swish, swish, swish* was moving in my direction. It did not sound like the wind rustling the grain. I looked around the field and saw no one; all the others had finished. The field was dark. I thought of how far I was from any house or any person, and my heart raced. *Swish, swish, swish.* I felt my legs growing weaker and weaker. If someone attacked me I would never be able to fight him off. I sank to my knees, holding my sickle in my trembling hand, and waited.

The sound stopped, and someone stood up from the paddy. It was Bai Shan.

He put down the rice in his hand and straightened to ease his back. He was about to bend over again when he saw me rise. We stood about twenty yards apart and stared at each other.

"It's getting dark. I'm helping you cut a little." He smiled apologetically. His voice was low but clear in the quiet of the open field. Against the dusky sky he looked like a statue, tall and strong. I suddenly started to cry.

"Why are you crying?" He ran to my side. "Don't . . . don't cry. I'll help you. We'll finish in no time." His voice was affectionate but also flustered, like that of a child who had no idea what to do.

I only cried harder. I felt as if I were pouring out the whole year's grievances.

"Come on, you." He saw me wiping my tears with my muddy hands and held his own towel up to my face. "Just stop crying and take a break. I'll finish for you." Mumbling, he bent over and began to cut.

I cried and cried. Then a thought struck me. What was I doing? I was letting a boy help me. I did not need his pity. And if anyone found out, I would be criticized, and he would get in trouble too. I stopped crying and picked up my sickle. I walked over to his side and put my foot in front of the rice he was going to cut.

"Let me do it myself," I said.

"That's okay. I don't have anything else to do. Besides, I'm faster than you, and you'll get to go back sooner."

"No. What if somebody sees us?"

"It's dark. They won't see." He tried to nudge me out of the way.

I did not move.

"I said I don't want your help!" My voice was cold and stubborn.

He stood up. A clump of rice was still dangling from his left hand. His eyes were full of confusion, sympathy, and disappointment.

Everything was dark. His tall figure dissolved into the night, but I could still feel his eyes on me, shining despite the darkness.

I felt something new and unsettling, something I could not understand. I lowered my head and nervously said, "Please leave me alone."

When I looked up again, he had already vanished.

Red Scarf Girl by Jiang Ji-li Sweeping – pages 260 – 263

As the story ends, Ji-li has been summoned home from her summer job in the rice fields to take part in a study session in her father's theater. Soon after she arrives home, Ji-li's family is further shaken when a letter written by her mother has fateful consequences. In an attempt to protect her husband from additional abuse, this letter criticized the treatment of the detainees and asked for an investigation into the harsh and sometime brutal conditions under which they were held. The unsent letter which Ji-li had hidden was found during an especially destructive search of their home. The discovery resulted in even more difficulties for the family, including Grandma's public humiliation of being forced to sweep the streets.

Characters:

Jiang Ji-li – author and narrator. She is called Jiang Ji-li because in China people are frequently called by their surnames, reserving usage of their first name for close friends and family. She and her family lived in Shanghai, a city of about 10 million people on the south China coast.

Dad – He was a well respected stage actor, nearly six feet tall and slightly stoop shouldered. Because of his serious demeanor and size, he usually played the villains in the children's theater where he worked. Dad was Grandma's only child.

Mom – She was an actress when she met her husband, but after her marriage she stopped acting and worked in a sports-equipment store.

Grandma – At a time when few girls went to school, Grandma had graduated from a modern high school in 1914, and went on to be a co-founder and vice-principal of the primary school which Ji-li attended. She retired from teaching when Ji-li was born to take care of the children while her daughter-in-law worked. She was held in very high regard by the community.

Ji-yong – He was Ji-li's younger brother, at age eleven one year younger than Ji-li. He was short and plump, dark-skinned and sturdy. He preferred to play with his friends rather than attend to his studies.

Ji-yun – She was the youngest in the family, at age ten one year younger than her brother. Two dimples gave her a sweet smile and showed her easygoing disposition. Although she did not always strive to be the best, she could be very stubborn.

1. To Ji-li, the sight of her Grandma sweeping the streets was more than she could bear. Explain why this was the case.

2. Ji-li was forced to take part in study sessions. What do you think was the purpose of these study sessions? How do you think Ji-li responded to the remarks of others in the group?

3. What other fears did Ji-li face?

4. Ji-li considered running away to join a student reeducation troop in a distant place. What do you suppose she would have done as part of a student reeducation troop?

5. How had Ji-li's life changed over the past two years?

6. Why did Ji-li decide not to end her life and continue to do her job, even in the face of so many dangers and fears?

7. If you were to write an ending for the story of Ji-li and her family, what would it be?

SWEEPING

Kneeling on the broken bamboo stool under the window, I peeked anxiously through the curtains.

It had rained yesterday, a cold, day-long autumn rain. The leaves and scraps of paper were stuck to the pavement of the alley. Grandma was sweeping slowly and carefully. She held the long broom handle tightly against her, and her whole body swayed back and forth as she struggled to clean the pavement.

I wished that she could sweep faster. Although every single neighbor and classmate knew what had happened to my family, I could not bear to have them see Grandma sweeping.

I heard a moan and turned around. Mom was lying on the straw mat on the floor behind me. Her face was colorless and hollow. Her temples were gray. Yesterday she had fainted again.

A few weeks after the ransack, I could still hardly recognize our home. It had become a barren warehouse.

Our beds were straw mats on the floor. Our few clothes were in a packing crate Ji-yong had found on the street. Our table was the lid of a crate laid across two benches.

I turned back to the alley. Grandma leaned stiffly over to scrape up a stubborn piece of newspaper that would not come off with the broom. I winced as I watched her bend her swollen knees and slowly straighten up again.

Life was very hard, so hard that I could hardly breathe sometimes. I not only needed to manage our limited income and take care of Mom's bad health, I had to bear the stares and the gossiping of our neighbors and attend the study sessions at school. But these were not my biggest worries. The worry of tomorrow haunted me constantly. I worried that Grandma would be sent to the countryside, as other landlords had been, and would be punished by the farmers there. I worried that Mom would be detained for attempting to help Dad. I worried that Dad would be beaten to death for his stubbornness. I worried that Ji-yong's temper would get him in trouble, and that Ji-yun would be so frightened that she would never laugh again. Worst of all, I worried that by not hiding the letter well enough, I had ruined our lives forever.

Sometimes I had thought of running away, joining a student reeducation troop in a distant province.

Sometimes I had thought I did not want to live.

It was Mom who had stopped me.

Five days after the ransack, Mom was still very sick. I was helping her wash her hair.

"Ji-li," Mom said suddenly. "If anything happens to your Grandma and me, remember, you're the oldest. Make sure you take good care of your brother and sister."

I felt tears in my eyes. "Mom, what are you talking about?"

Mom sat up straight and opened her eyes. "You know our situation. Anything can happen." She paused before she said, "Maybe we should let my sister adopt Ji-yun. Your aunt's family has no bad connections. Maybe Ji-yun would be better off—"

"No!" The cry jerked out before I knew it. "Mom, don't. Please. I will take care of both of them. I promise."

As soon as I said it, I realized that I had made my promise to them—to everyone in my family—long ago. I had promised during the days that Grandma and I had hidden in the park; I had promised when I had not testified against Dad; I had promised when I had hidden the letter. I would never do anything to hurt my family, and I would do everything I could to take care of them.

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My family was too precious to forget, and too rare to replace.

Grandma lifted her head and stretched her back. I ducked behind the curtain so that she wouldn't see me. Every day I watched until she was finished. When I was seven, Grandma watched and waited for me at this very window when I walked back from school every afternoon. Now it was my turn to watch her and take care of her. I no longer worried that she was a landlord's wife. She was my grandmother.

Once my life had been defined by my goals: to be a *da-dui-zhang*, to participate in the exhibition, to be a Red Guard. They seemed unimportant to me now. Now my life was defined by my responsibilities. I had promised to take care of my family, and I would renew that promise every day. I could not give up or withdraw, no matter how hard life became. I would hide my tears and my fear for Mom and Grandma's sake. It was my turn to take care of them.

The clouds dispersed and the sky lightened a bit. Grandma picked up her broom and turned stiffly around to come home.

"Another day." I took a deep breath and shook my head. "I will do my job. I will."

★★ GLOSSARY ★★

acupuncture: An ancient Chinese medical practice, in which very thin needles are inserted into specific points in the skin in order to relieve a wide variety of ailments. Acupuncture is often used to relieve the pain of arthritis, headaches, etc.

Allah: The Moslem name for God. Moslems are a religious minority in China. Most Chinese Moslems live in western China, but there are some, like the Jiang family, who live in eastern cities such as Shanghai.

Beijing: The capital of China. Formerly spelled "Peking."

black: Opposed to the Communist Party. Communism was symbolized by the color red. Black, seen as the opposite of red, was used to symbolize opponents of Communism, and therefore became a negative in general.

black whelp: An insulting term for a child of a family belonging to any one of the "Five Black Categories."

bourgeois; bourgeoisie: A member of the middle class. In China this term is used in a derogatory manner to describe a person who enjoys and admires a luxurious "capitalist" lifestyle.

capitalism: An economic system characterized by private ownership of property, free competition, and business for profit. The United States, Japan, and many other countries are capitalist nations. Communists are strongly opposed to capitalism. (See "Communism.")

Central Committee: The powerful top leadership of the Chinese Communist Party, which actually rules the country. They make laws, issue policies, and control the military, legal systems, and even the national treasury. Chairman Mao was the head of the Central Committee.

Chairman Mao: See "Mao Ze-dong."

Chiang Kai-shek (1887–1975): The chairman of the Nationalist Party, and one of Mao Ze-dong's major enemies. Before 1949 he was the leader of China. In 1949 he was defeated by Mao Ze-dong and the Communist Party and fled to the offshore island of Taiwan, where he continued as the chairman of the Nationalist Party until his death.

Chinese New Year: The most important family holiday in China. Chinese New Year is the first day of the lunar calendar, which is based on the phases of the moon. The date varies according to the Western calendar, but Chinese New Year usually occurs in late January or early February.

class status: A system of classifying people by their economic situation or occupation. This was particularly important during the Cultural Revolution. It was believed that family class status would determine one's behavior and thinking, so someone born in a family with a "red" class status was assumed to be revolutionary, while one born into a "black" family was assumed to be unreliable. One's status was determined by one's father's degree of "redness" or "blackness."

Communism: An economic system in which all means of production, such as land and natural resources, are owned by the entire community and used for the good of all its members.

Communist Party: China's ruling political party, led during his lifetime by Chairman Mao.

conservative: One who resists political change. To Chinese Communists the term was usually negative, but during the Cultural Revolution the meaning could change. Sometimes the people called conservatives were more loyal to the Communist leadership than the so-called revolutionaries.

counterrevolutionary: A person who actively fights against the Communist Party. A counterrevolutionary is seen as a public enemy.

crematorium: The building where the bodies of the dead are cremated—that is, burned. Nonreligious memorial services were performed at the crematorium, since all religion was condemned as superstition during the Cultural Revolution. In China today bodies are usually cremated, because land is considered too valuable to use for graves.

criticize: In China during the Cultural Revolution criticizing was punishment for political errors. "Criticism" was often carried out in "struggle meetings" and often included humiliation or physical punishment.

Cultural Revolution (officially known as the Great Proletarian Cultural Revolution): The social and political upheaval that overtook China from 1966 to 1976. During this time many innocent people were ruthlessly persecuted. The Cultural Revolution was launched by Chairman Mao, supposedly to rid the country of anti-Communist influences. Long afterward it was revealed that Chairman Mao unleashed this chaos in order to protect his own political position.

da-dui-zhang: In a Chinese elementary school, the student chairman of the entire school, roughly equivalent to the Student Council president in an American school.

da-zi-bao: A form of propaganda in the shape of a large handwritten poster presenting an important issue. During the Cultural Revolution, *da-zi-bao* were used to attack and humiliate people.

detainment: Confinement without legal arrest. People who were under investigation were often put in solitary confinement within their work units as a way to make them confess, sometimes falsely, to political crimes.

educable child: In Cultural Revolution jargon, a child from a "black" family who is loyal to the Communist Party and rejects his or her black family.

establish revolutionary ties: In Cultural Revolution jargon, to meet with people from other regions to exchange the experience of the Cultural Revolution and discuss political issues.

exploitation: The unethical use of someone else's labor or resources for one's own profit.

fen: The Chinese "penny," one hundredth of a yuan.

feudalism: The economic system in which the majority of the land was held by relatively few landowners, who leased their vast properties to farmers in return for large shares of the crops.

Five Black Categories: According to Chairman Mao and the Communist Party, the worst enemies of Communism and the common people. The five categories were: landlords, rich peasants, counterrevolutionaries, criminals, and rightists.

Four Olds: "Old ideas, old culture, old customs, and old habits." According to the propaganda, these remnants of the old society interfered with the creation of a modern, socialist society. However, people in power arbitrarily decided whether or not something was "fourolds," and used this as an excuse to attack people and destroy property.

ideology: A system of beliefs. Communist theory held that in order to change social conditions, people needed to change their patterns of thought. Someone with "bad ideology" was dragging the society backward, so this was a serious matter. The Cultural Revolution's emphasis on changing "old thinking" made ideology even more important.

individualist: One who believes that each individual is more important than the group as a whole, and who favors freedom of action and belief. Individualism was in opposition to the Communist theory of the supremacy of the state, and therefore it was considered a moral weakness.

Lao Jiang: "Lao" literally means "old." It is a common way to address friends or acquaintances who are older than the speaker.

Lei Feng (1940–1962): A soldier in the People's Liberation Army who was noted for his good deeds. He was held up as a model for ordinary people to emulate.

Liberation: The establishment of the Chinese Communist government in 1949 by Chairman Mao; so called because the Communist Party claimed to be liberating the common people from feudalism and from Chiang Kai-shek's oppression.

Liu Shao-qi (1898–1974): The chairman of the nation (or head of state) and vice-chairman of the Communist

Party when the Cultural Revolution started. He was second in command to Mao, who was the chairman of the Communist Party. In China the Communist Party always has the highest power over the nation, the military force, and so on. Mao was threatened by the power Liu and other leaders were gaining, and launched the Cultural Revolution to suppress them. Liu was overthrown at the end of 1966, and later was placed under house arrest for a few years before he died. Also spelled "Liu Shao-chi."

Mandarin: The official national language of China. The many regions of China have their own local languages; the Chinese are encouraged to speak Mandarin so that people from different areas can communicate with each other.

Mao Ze-dong (1893–1976): The chairman of the Chinese Communist Party, and leader of China from 1949 to 1976. Formerly spelled Mao Tse-tung.

Mao Ze-dong Thought Study Groups: Groups that gathered at schools, workplaces, or neighborhoods to study Chairman Mao's works. The Communist Party encouraged these groups as a way to educate people and strengthen the power of the Party.

Nanjing: A city on the Yangtze River about 200 miles from Shanghai. Formerly spelled "Nanking."

Nationalist Party: The party of Chiang Kai-shek, which ruled China from 1928 until the Communist victory in 1949. The Nationalist Party led a revolution against the emperor in 1911 and tried to establish a democracy. They were defeated by the Communist Party in 1949 and withdrew to Taiwan. The Nationalists continue to rule the island of Taiwan today.

Neighborhood Dictatorship Groups: During the Cultural Revolution, volunteer groups that monitored the activities of neighbors. Since they were not official organizations, their duties and formats varied from city to city.

Neighborhood Party Committee: The Communist Party officers in charge of a neighborhood.

neutral: In Communist jargon, neither "red" nor "black." Since anything neutral was not sufficiently "red," to be neutral meant to be weak.

office workers: The class that was neither "black" nor "red." "Office workers" included intellectuals and professionals, salespeople, and people who worked in offices. They were not considered as admirable as farmers or factory workers.

pedicab: A three-wheeled vehicle pedaled like a bicycle, with a seat for one or two passengers behind the driver. Sometimes called a bicycle rickshaw.

People's Liberation Army: The national army of Communist China.

political study class: A gathering in a neighborhood, workplace, or school to study Mao's writings or the Communist Party's documents. For people who were said to have political mistakes, these classes were often used to pressure them into confessing their problems.

Precious Red Book: The common name for a pocket-sized edition of *Selected Quotations from the Writings of Chairman Mao*. During the Cultural Revolution it was quoted frequently in schools, workplaces, and political meetings. Many people, especially Red Guards and enthusiastic revolutionaries, carried it everywhere.

proletarian: A member of the working class, especially a farmer or factory worker.

propaganda: Information intended to promote a particular belief. While sometimes the word implies that the information is false, or at least misleading, in Comunist China it was used as a positive term, something like "public relations."

reactionary: Against the Communist Revolution, or a person who is against the revolution.

Rebel: Someone fighting for political change. To Chinese Communists this was generally considered a positive term during the Cultural Revolution.

red: The symbolic color of Communism. Therefore, any person who conforms to Communist Party ideology is considered "red," as is anything that serves to further the cause of Communism.

Red Guard: During the Cultural Revolution a very popular, semiformal organization of high school and college students who were from "red" family backgrounds or who, though not "red," had proved themselves to be firm revolutionaries. They were Chairman Mao's loyal supporters and the pioneers of the Cultural Revolution.

Red Successors: A semiformal organization in elementary schools formed in imitation of the Red Guards.

reeducation troop: A group of students from the city who were sent (or volunteered to go) to the remote countryside to work with the farmers as part of their education.

reincarnation: The belief, held by China's majority Buddhists among others, that after death a soul is reborn in another body.

remold one's ideology: In Communist jargon, improve or correct one's beliefs. For people who had made important political mistakes, this meant they were expected to change or correct their beliefs to match those of the Central Committee.

revisionist: A member of the Communist Party who attempts to alter Communist ideals. This was a very serious offense during the Cultural Revolution.

Revolutionary Committee: A group in charge of any

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organization or company within China. This term was invented by the Central Committee during the Cultural Revolution to replace the former leadership. Revolutionary Committees were formed in every unit: schools, factories, farms, the armed services, etc.

Revolutionary Performance Team: An informal student group that promoted Communist ideals. Formed by school revolutionary committees, or by the students themselves, these groups performed songs and skits in schools, and sometimes for the public.

rightist: A member of a conservative party who disagreed with or opposed the Communist Party.

sanitary belt: A washable and reusable cotton pad used during menstruation.

school committee: A central group appointed by the Communist Party to be in charge of school administration.

Shanghai: China's largest city. During the Cultural Revolution it had a population of about 10 million people.

socialism: An economic system in which government ownership of land, industries, transport, natural resources, and so on, is supposed to help distribute wealth more evenly between the rich and the poor.

struggle meeting: A meeting within a work unit to publicly criticize someone. Often these meetings included humiliation or even physical assault. This format was not officially ordered by the Central Committee, but it was used as an effective revolutionary weapon.

study group: A nonofficial small group that gathered regularly to study a particular subject, often a political issue, such as Chairman Mao's works or Lei Feng's Diary.

study session: A small meeting intended to change someone's behavior or thinking by studying Mao's works and government documents. Held as needed, these sessions were used to improve revolutionaries and reeducate others.

summer labor: Under the Communist government, a regular part of education, in which students take part in factory or farm work during school vacations in order to learn to appreciate the contribution of the laboring masses.

telephone kiosk: Before private telephones were common, a small booth containing one or two phones served an entire community. Usually two people who worked in the kiosk would take and deliver messages.

work unit: The term for any organization that employs a person.

Uncle; Aunt: Polite titles used by children when addressing adults, especially family friends.

xenophile: A person who loves anything foreign. Such behavior was considered disloyal.

yin-yang hairdo: A punishment in which one side of the head is shaved and the hair is left long on the other.

Young Pioneers: A primary-school group that included most children in every school. Approved by the school committee, membership in the Young Pioneers was intended as the first step toward eventual membership in the Communist Party.

yuan: The Chinese "dollar." During the Cultural Revolution the official value of a yuan was about one third of a U.S. dollar.

Teacher's Notes from Red Scarf Girl by Jiang Ji-li

The story of the Red Scarf Girl tells how the lives of the Jiang family were affected by the Cultural Revolution instituted by Chairman Mao. This true account as told by twelve year old Jiang Ji-li relates her experiences over a two year time period beginning in 1966. Her experiences parallel the upheaval of society which took place during the Cultural Revolution. In an effort to instill revolutionary spirit in young people by cutting ties to pre-Communist China, Chairman Mao enlisted the help of teenage Red Guards to insure compliance with his dictums. The Red Guards frequently terrorized those whom they believed to be class enemies. These campaigns of harassment and intimidation included public criticism and humiliation, searches of homes for possessions that indicated a bourgeois lifestyle, and the detention of people whom they suspected of counterrevolutionary activities, sometimes resulting in physical violence and even death. Young people of middle and upper class backgrounds were encouraged to denounce their parents to prove their allegiance to Chairman Mao. To further promote the status of the working class, teenagers from the cities were often sent to the countryside to learn from the peasants by working in the fields, thus disrupting their schooling and their family lives. Jiang Ji-li's story tells of these events as they happened to her and her family. The book ends with fourteen year old Ji-li sadly considering the fate of her once prosperous, happy family. Her father is still in detention, her mother is ill, and her grandmother faces daily public humiliation. The family home has been searched and ransacked twice, and most of their possessions have been destroyed. Only the love and admiration she has for her family sustains her, and young Ji-li resolves to persevere.

In the epilogue to the book Jiang Ji-li tells about the lives of her friends and family in the years following the Cultural Revolution. A few months after the last ransack of their home, the revolutionary situation changed in the theater in which Ji-li's father had worked as an actor, and Ji-li's father and his friends were released from detention. Because he was still considered a landlord, Dad was given a job as a janitor. Mom still had to write self-criticism reports because she stayed with Dad, and Grandma still had to sweep the alley twice a day.

The family's "black" background continued to affect them, denying the children the professions they wished to enter. They never gave up, however, and after the Cultural Revolution ended, all three went to universities to finish their education. Ji-li and Ji-yun both became teachers while Ji-yong worked in a watch factory. In 1980, Dad was finally cleared of all past charges and appointed Vice-President of the Children's Art Theater.

Although Ji-li had once fervently believed in Chairman Mao and the Communist Party, the years of struggle and disappointment finally caused her to break with her country and move to the United States in 1984. She arrived knowing almost no English, but with the determination to take on the struggle because "...I knew that was the price I would have to pay for the freedom to think, speak, and write whatever I pleased." She graduated from the University of Hawaii in 1987, eventually starting her own company which promotes cultural exchanges between the United States and China. Ji-li was joined in the United States by the other members of her family except for Grandma, who died in 1992 at the age of ninety-eight, and their nanny Song Po-po, who died of a stroke soon after Ji-li left for America.

Many of Ji-li's contemporaries were sent to the countryside in the early 1970's for "reeducation." Chairman Mao said that this was to benefit the students and the peasants; the students would learn to respect the hard work done by the peasants, and the peasants would learn new technology from the students. Ji-li says in the epilogue that, "Like the Cultural Revolution, this did not work out as it was supposed to. After ten years of sacrifice in the primitive countryside most of these young people returned to the city with little education, few skills, and no beliefs. All regretted the waste of their youth, and all have struggled to start over again."

Ji-li points out in the epilogue that it was only after Mao's death in 1976 that the people woke up and realized that Chairman Mao had taken advantage of the trust and loyalty of the people to manipulate the political system during a power struggle. Ji-li cautions that the lesson to be learned from the Cultural Revolution is that "...without a sound legal system, a small group or even a single person can take control of an entire country. This is as true now as it was then."

Red Scarf Girl by Jiang Ji-li, Epilogue, pages 265 – 272

Follow-up activities to Red Scarf Girl by Jiang Ji-li

1. Students could work in small groups to dramatize parts of the episodes by writing dialogue, adding actions, props, etc. These docudramas could then be presented to the class.

2. Episodes could be depicted in cartoon form, illustrating the story in panels.

3. Students could research the accounts of the lives of other Chinese who endured the Cultural Revolution and present these stories to the class.

4. Students could research Chinese holidays and explain and demonstrate the food, customs and traditions of the major holidays.

5. The Cultural Revolution could be compared and contrasted to other mass movements in history, such as the rise of the Nazis in Germany or the McCarthy period in the United States.

6. During the Cultural Revolution, large propaganda posters were used to inspire and inform the Chinese people. Students could research the history of these posters and present the information to the class.

7. The Quotations of Chairman Mao and the red student armband are examples of artifacts associated with the Cultural Revolution. Students could research other artifacts such as Mao badges and stamps and report on their findings.

8. Students could select and interpret quotations from Chairman Mao's Little Red Book, explaining the effect these quotations would have had on Chinese students.

9. Shadow puppets were used in traditional Chinese street theater. Students could research this art form, construct puppets, and perform an episode from the book.

10. Traditional Chinese opera was modified to reflect the revolutionary spirit of the Cultural Revolution. Students could research Chinese opera and compare and contrast opera presented before and during the Cultural Revolution.

11. Although the practice of religion was forbidden, Ji-li's grandmother was a Muslim. Muslims are among the ethnic minorities in China. Students could research the ethnic minority groups in China today and present the information to the class.

China: A Country in Transition

Gerry Waller

SUMMARY:

Using a variety of commercially* available as well as teacher developed lessons, students engage in a wide range of learning activities about China over a four week period. Among the commercial lessons are those adapted from the History Alive! notebook, "Communist China and Modern Japan." Media based lessons are drawn from *NOVA In Search of Lost Empires: China Bridge* as well as relevant web sites. Knowledge of various culture sites is enhanced through a slide show based on in-country experiences.

Following an introductory activity that increases student awareness of technological contributions by the Chinese during the Song Dynasty (A.D. 960 -1280), students view a video clip from the video, *China Bridge*. Bridge building technology is introduced through hands-on activities as well as through an interactive web site. In the latter, students apply bridge building knowledge to determine the type of bridge best suited for a specified span. The historical as well as current uses of bamboo are noted during a viewing of a segment, "Nature's Miracle Material," also from *China Bridge*.

*Commercial lessons that are copyrighted are not incorporated into this paper although the Teachers Curriculum Institute has granted permission for their inclusion. Addresses as to where these may be obtained are listed in the REFERENCE section.

GRADE LEVEL: 6th

KEY (ESSENTIAL) QUESTIONS/QUERIES:

- How does the topography of a region affect the development of a culture and the way people eat, dress, and construct shelter?
- What affect do contributions made in China's dynastic period continue to have on civilization?
- What reactions do people have when government policies are unclear and constantly changing?
- What impact has communist rule had on the lives of Chinese people over time?

BACKGROUND NOTES:

In ancient times, China's physical features including mountains, deserts and plateaus served as barriers to contact with other cultures. These features also resulted in the development of many different regions each with unique characteristics. This is reflected in China's 56 ethnic groups including the Han that accounts for approximately 95% of the population.

Many inventions were developed during the Song Dynasty (A.D. 960 -1280). Included among these are the use of movable type for printed materials, the compass, the abacus, and gunpowder. Other inventions centered on the efficient use of waterways for both boat and pedestrian traffic. Bridges that could be constructed quickly were required to address this need. Along with its progress, however, China also faced a great deal of poverty particularly in the cities. Another downside of the Song Dynasty was the start of the practice of foot binding that was to last approximately 1000 years.

The bamboo plant has historical importance in China. This common grass is noted for its strength and has been used in China for everything from bridge building to musical instruments to food. Its importance is reflected by its frequent depiction in Chinese art. Another Chinese art form is calligraphy whose tools, the brush, ink, ink-stone, and paper, are referred to as the "Four Treasures."

Communism has been the form of government in China since 1949. Under Mao Zedong there were many policy shifts that often resulted in imprisonment or death for many people.

STANDARDS:

National Standards:

Social Studies: Social studies programs should include experiences that provide for the study of people, places, and environments.

National History Standard Number 3: The student engages in historical analysis and interpretation to: C. Analyze cause-and-effect relationships bearing in mind multiple causation including (a) the importance of the individual in history; (b) the influence of ideas, human interests, and beliefs; and (c) the role of chance, the accidental and the irrational.

Science: POPULATIONS AND ECOSYSTEMS A population consists of all individuals of a species that occur together at a given place and time. All populations living together and the physical factors with which they interact compose an ecosystem. The number of organisms an ecosystem can support depends on the resources available and abiotic factors, such as quantity of light and water, range of temperatures, and soil composition. Given adequate biotic and abiotic resources and no disease or predators, populations (including humans) increase at rapid rates. Lack of resources and other factors, such as predation and climate, limit the growth of populations in specific niches in the ecosystem.

DIVERSITY AND ADAPTATIONS OF ORGANISMS Millions of species of animals, plants, and microorganisms are alive today. Although different species might look dissimilar, the unity among organisms becomes apparent from an analysis of internal structures, the similarity of their chemical processes, and the evidence of common ancestry.

Forces and Motion - If more than one force acts on an object along a straight line, then the forces will reinforce or cancel one another, depending on their direction and magnitude. Unbalanced forces will cause changes in the speed or direction of an object's motion.

Texas Standards:

The student is expected to: 6.2 History (B) describe the influence of individual and group achievement on selected historical or contemporary society. 6.20 Science, technology, and society (A) give examples of scientific discoveries and technological innovation, including the roles of scientists and inventors that have transcended the boundaries of societies and have shaped the world. 6.3 Geography. The student understands the impact of physical processes on patterns in the environment. The student is expected to: (A) create a graph (B) describe and explain the physical processes that produce renewable and nonrenewable natural resources such as fossil fuels, fertile soils, and timber; and (C) analyze the effects of physical processes and the physical environment on humans. 6.11 Government (A) describe limited/unlimited government (B) identify examples of limited/unlimited government (C) identify reasons for limited power (D) compare governments 6.21 Social Studies Skills (A) differentiate between, locate, and use primary and secondary sources such as computer software; . . . and artifacts to acquire information about selected world cultures (B) analyze information (C) organize and interpret information 6. 22 Social Studies Skills (A) use social studies terms (C) express ideas orally (D) create written and visual material (E) use standard grammar

6.23 Social studies skills (A) use a problem-solving process to identify a problem, gather information, list and consider option, consider advantages and disadvantages, choose and implement a solution, and evaluate the effectiveness of the solution.

Technology TEKS: (5) Information acquisition. The student acquires electronic information in a variety of formats, with appropriate supervision. The student is expected to:(C) acquire information from on-line help and other forms of documentation. (7) Solving problems. The student uses appropriate computer-based productivity tools to create and modify solutions to problems. The student is expected to: (H) use interactive virtual environments, appropriate to level, such as virtual reality or simulations; Technology TEKS: (5) Information acquisition. The student acquires electronic information in a variety of formats, with appropriate supervision. The student is expected to:(C) acquire information from on-line help and other forms of documentation

Science TEKS: (1) Scientific processes. The student conducts field and laboratory investigations using safe, environmentally appropriate, and ethical practices. The student is expected to: (A) demonstrate safe practices during field and laboratory investigations (3) Scientific processes. The student uses critical thinking and scientific problem solving to make informed decisions. The student is expected to: (E) connect Grade 6 science concepts with the history of science and contributions of scientists. 12) Science concepts. The student knows that the responses of organisms are caused by internal or external stimuli. The student is expected to: C) identify components of an ecosystem to which organisms may respond.

OBJECTIVES:

Students will be able to:

- Define the role of geography in determining where and how people live
- Describe the importance of Chinese contributions to science and technology on modern civilization
- Identify the effect of forces on bridge building
- Use an interactive web site to apply an understanding of bridge types as to where these would be best utilized
- Describe the historical and agricultural importance of the bamboo plant
- Compare Chinese cultural contributions to those of other societies
- Explore major events under the communist government in China

MATERIALS:

Relief Map: poster board (1 for each pair of students), glue, map, pencils
Classroom map of China or world atlases (one per student or pair of students)
Slide projector
Student handouts
    Outline map of China or sections required to complete a relief map
    China's Physiographic Features
    An Amazing Grass
    SooTan the Tiger and the Little Green Frog (China, Scholastic Publications)
    Identify Quotes About Historical Events
Materials for "Bridge the Gap" laboratory exercises:
    1 x 11 inch cardboard strips - one for each pair of student
    4 to 6 books for each team of students to provide support for the strips, small flat sponge (one for each pair of students)
    1 meter of string for each pair of students
    2 lengths of rope (one - 5 feet in length; the other 6 feet in length) to be used for a classroom demonstration of cable-stayeds
A piece of bamboo, pictures of bamboo, or objects made from bamboo

STRATEGIES:

- Video segments
- Interactive web sites
- "Expert" groups in a jigsaw activity

ASSESSMENT (EVALUATION):

Relief Map
Critical Thinking Questions About Settlement in China
Selection of appropriate bridge spans during "Bridge the Gap" activity
Presentations on Communist Rule in Modern China
Identify Quotes About Historical Events

FOLLOW-UP ACTIVITIES:

1. Students will participate in the following activities associated with the Chinese New Year.

- Constructing New Year's cards
- Making a calendar based on Chinese Calendar Animals

The web sites listed provide additional information and ideas for observing the Chinese New Year.

Chinese New Year Celebration
http://www.chinapage.com/newyear.html

Chinese Calendar Animals
http://www.chinapage.com/12animals.html

2. Conduct an Asian Mini Festival that includes inviting community members to share their expertise with students. Displays and/or learning centers including dance, martial arts, drama, art, clothing, and food could be developed based on student research.

ADDITIONAL RESOURCES:

Individuals from the community

REFERENCES:

History Alive! Communist China and Modern Japan
Teachers' Curriculum Institute
117East Meadow Drive
Palo Alto, CA 94303

http://www.historyalive.com

World: Adventures in Time and Place. New York: Macmillan/McGraw-Hill, 1997.

NOVA In Search of Lost Empires: China Bridge. WGBH Boston Video.

Forbidden City The Great Within. The Discovery Channel Video.

China
Scholastic Professional Books
Scholastic Inc.
555 Broadway
New York, NY 10012

Jiang, Jin. *Selected Fables.* Chinese Literature Press. Beijing 100037, China. 1997.

Hu Chui. *The Forbidden City.* China Photographic Publishing House.

Terra Cotta Warriors. People's China Publishing House. Beijing, China.

UNIT SEQUENCE OF LESSONS:

Lesson 1: Creating a 3-dimensional relief map of China that shows the elevation, precipitation, and vegetation types of eight regions. Instructions for this map are included in the History Alive! notebook on "Communist China and Modern Japan". Students can also use an atlas or textbook to identify the geographic features on a blank outline map of China. Such a map can be downloaded from:

http://www.harper.cc.il.us/mhealy/mapquiz/china/chcount.gif

*Lesson 2: Identifying contributions from the Song Dynasty by viewing video clips from *NOVA In Search of Lost Empires: China Bridge*.

*Lesson 3: Discovering the importance of the bamboo plant in China.

Lesson 4: Learning about the culture of China by drawing Chinese characters and reading Chinese fables.

Lesson 5: Viewing slides of the Forbidden City, the Great Wall of China, and the terra cotta warriors at Xi'an.

Lesson 6: Using History Alive! lessons to explore Communist Rule in modern China by participating in a jigsaw activity with expert groups focusing on the fall of dynastic China, the Communist Revolution, the influence of the USSR, the Great Leap Forward, the Cultural Revolution, the Economic Policies of Deng Xiaoping, and the student protest for democracy in Tian'anmen Square.

*Lessons 2 and 3 were developed for the National Teachers Training Institute sponsored by the Public Broadcasting System

UNIT LESSONS:

Lesson 1: Creating a relief map of China

1. Students work in pairs to follow the directions given in the History Alive! curriculum "Communist China and Modern Japan" as they create a relief map of China OR students identify physiographic features on an outline map of China. For the latter, the following features are to be labeled:

Rivers: Huang, Changjiang (Yangtze), Xi
Mountains: Tienshan, Kunlun, Himalaya
Deserts: Taklamakan, Gobi
Other features: Plateau of Tibet, North China Plain

2. If not using the History Alive! map, have students refer to a world almanac to graph the average winter and summer temperatures for each region as well as the annual precipitation.

3. Using the information about the geographic regions as well as the average temperatures and annual precipitation, students respond to the following observations about China's physiographic features.

STUDENT HANDOUT

China's Physiographic Features

1. Use the information from your map and other data such as temperatures and precipitation amounts to explain why the majority of China's population is found in the North China Plain.

2. China is home to 56 ethnic groups many of which are found in the western part of the country. What role do physiographic features play in the development of cultural differences?

3. Write a paragraph explaining why early people chose to live in the part of the United States in which your city is located. Are some of the same geographic features found in China also present in your area? If so, what are they? Include in the paragraph those features found in the area which are required for people's survival.

Lesson 2: Identifying contributions from the Song Dynasty

1. Introduce Lesson 2 by reading the following list of inventions to students.

Gifts from the Song Dynasty (A.D. 960 -1280)

- Paper Money
- Bank Notes
- Gunpowder and inventions using gunpowder (changed the way in which wars were waged) including:
  - Weapons: cannon, mines, fire lances
  - Fireworks
  - Multiple-stage rockets (enabled man to go to the moon and important to the development of the internal combustion engine)
- Printing and movable type (the number one invention from China)
- Chinese Examination System and the Bureaucratic System (allowed more equitable employment opportunities)
- Mariner's Compass
- Extensive canal and waterway systems
- Canal locks
- Stern post rudder
- Movable sails (allowed ships to travel even when the wind changed direction)
- Restaurants
- Spaghetti

- Porcelain
- Rainbow Bridge (an arched bridge built from timbers rather than stone allowing for faster construction)

2. Ask students to name one thing which all of the inventions have in common.

3. Once students have had time to suggest several possible connections, inform them that these are all Chinese inventions, most of which were introduced during the Song Dynasty (A.D. 960 - 1280). Another commonality is the profound effect many of these have had on world civilization especially in light of the fact that the Chinese developed them prior to their being used in the West.

Lesson 2: Part 2 *NOVA In Search of Lost Empires: China Bridge*

A very short segment of the video will be shown in order to introduce inventions developed during the Song Dynasty (A.D. 960 -1280) including the Rainbow Bridge. A team from NOVA reconstructs the latter.

1. CUE the video, *China Bridge*, to the segment in which the narrator says, "Try to imagine life without printed books, without gunpowder . . . ." The visual image is a paper containing Chinese characters being pulled from a printing block.

2. As students view the segment ask them to identify inventions from the Song Dynasty.

3. PLAY the video until the narrator states, "The scroll of the famous Rainbow Bridge was painted during the Song dynasty, so perhaps this was when the problem of creating arched bridges from straight timbers was also solved." The visual image is a scroll of the Rainbow Bridge.

4. Ask students to describe the inventions mentioned in the segment.

5. Continue with a discussion of the impact these inventions have had throughout history.

6. Display a classroom map of China or use student atlases to allow students to identify major rivers in that country.

7. Tell students that many Chinese inventions centered on efficient use of these waterways by both boat and pedestrian traffic. Bridges that could be constructed quickly were required to address this need.

8. Use a presentation device such as an AverKey to display Step 2 of the web site, "Bridge the Gap", to introduce students to 4 bridge types including the arch, beam, suspension, and cable-stayed.

Bridge the Gap
http://www.pbs.org/wgbh/nova/lostempires/china/bridge.html

This interactive site allows students to learn about various types of bridges and how they work prior to determining which type of bridge would be best suited to span a distance. Quick Time is needed to view video clips and Shockwave is used to play the game although a text version may also be selected.

9. Inform students that they will access an interactive web site to learn about the four bridge types displayed on the television screen. Once they have completed a series of laboratory exercises to become familiar with the bridge types, they will apply this knowledge to select a bridge type to span a specific body of water.

10. Allow students to work in pairs to complete the "Try It!" laboratory exercises accessed by clicking on the bridge types shown in Step 2. Instructions for these activities can be viewed on a presentation device or printed out for each pair of students. The exercises should be completed prior to students playing the game in Step 3 to allow them to become aware of the strengths and weakness of each bridge type. Teachers may opt to conduct the cable-stayed bridge activity as a class demonstration.

11. Once students have completed the laboratory exercises, allow students to access the "Bridge the Gap" web site in order to read background information on the four types of bridges.

12. Tell students that they will apply their knowledge of bridge types to solve the problem of choosing the appropriate bridge for a particular span.

13. Allow students to assess their knowledge of bridge types through playing the interactive game, "Bridge the Gap". This portion of the web site requires Shockwave or uses the text version that does not require a plug-in.

14. Conduct a follow-up discussion on the importance of choosing appropriate bridge types to fit the situation.

15. Lead a Socratic Seminar to allow students to respond to questions on the impact of ancient inventions on modern civilization. Questions might include:

What inventions had "staying power?" Why do you think those particular inventions continued to be used? How have these changed over time? Which of the inventions mentioned do you think had the greatest impact on civilization? Be prepared to defend your choice.

Lesson 3: Discovering the importance of the bamboo plant in China

1. Bring a piece of bamboo or pictures of bamboo to show to the entire class. Art prints of bamboo could also be used, as bamboo is often the subject of Chinese paintings. Ask students to identify the plant and to name the family to which it belongs (grass). Tell them that according to one expert on bamboo, ". . . . the Chinese use bamboo for everything, from musical instruments to scaffolding to food." Ask them to list uses of bamboo with which they are familiar. Possible responses might include:

Decorations, paintings, furniture, food for pandas

2. CUE the video *NOVA In Search of Lost Empires: China Bridge* to the segment, "Nature's Miracle Material," that describes how bamboo is used to make ropes and the uses of these ropes in ancient bridge construction. The segment begins as the narrator says, "In order to learn more about how to make bamboo rope, Marcus and Robin travel to the Yellow Mountains, 200 miles away." The visual image is two men observing short strands of bamboo strips.

3. PLAY the video until the narrator says, "As Professor Tang remembers, before being replaced by steel 25 years ago, all the cables in the An Lan suspension bridge were made from bamboo."

4. Ask students to describe the uses of bamboo they observed in the video. Discuss with students how bamboo compares with another building material, steel.

5. Distribute to each student the handout, "An Amazing Grass." Review the questions on the handout that are based on information drawn from the web site, "Nature's Miracle Material."

http://www.pbs.org/wgbh/nova/lostempires/china/miracle2.html

Information is presented on the characteristics and uses of the bamboo plant.

6. Lead a discussion of the value of bamboo and the current uses for the plant.

STUDENT HANDOUT

An Amazing Grass

Use the web site, "Nature's Miracle Material", to respond to the questions. The URL is:

http://www.pbs.org/wgbh/nova/lostempires/china/miracle2.html

1. Describe how in China's countryside, bamboo is used from the "cradle to the grave".

2. Explain what Dr. Janssen is saying about bamboo in the following quote:

> "It sounds like a joke, but the list of things bamboo is not used for is shorter than the list of things it is used for," says Janssen. . . .

3. Name the only continent on which bamboo does not grow naturally. What are some likely reasons for it not to grow on that continent?

4. "A Japanese scientist once measured what is believed to be the fastest growth rate for any bamboo. A culm of ma-dake, Japan's most common bamboo, grew nearly four feet in one 24-hour day. "

Use the information in the quote to determine the average growth of this plant in one hour.

5. What accounts for the remarkable strength of the bamboo plant?

6. Complete the data about the bamboo plant:

Color range:

Height Range:

Number of Species:

Type of Plant:

Common characteristics of all bamboo plants:

7. Write a short essay that describes why the Chinese character, *chu*, which indicates "good sense" is a good choice for the bamboo plant. Include why you think this "character appears in hundreds of other Chinese words and phrases. "

Lesson 4: Learning about the culture of China

1. Share background on the development of calligraphy or have students research its history. Ask why calligraphy is considered an art form in China.

Appreciation of Chinese Calligraphy
http://www.chinapage.com/china.html

2. Use a chart of Chinese characters to translate a Chinese story, "Soo Tan the Tiger and the Little Green Frog."

3. Read several Chinese fables aloud to the class. Ask students what lesson is taught by the fable. Compare the Chinese fables to those of Aesop.

Lesson 5: Slide Presentation of Chinese Cultural Sites

1. Show slides taken in country of the Forbidden City, the Great Wall of China, and the terra cotta soldiers in Xi'an. In lieu of slides, the web sites listed below

The Forbidden City
http://www.collin.org/travel/china/moreforbidden.html

The Forbidden City: A Virtual Tour
http://www.chinavista.com/beijing/gugong/!start.html

The Great Wall of China: A Virtual Tour
http://www.chinavista.com/travel/greatwall/greatwall.html

Terra Cotta Warriors
http://www.stern.nyu.edu/~pkc211/chinatrip/xian/soldier/xasoldier1.html

2. Discuss with students the periods in which these structures were built.

The palaces of the Ming and Qing dynasties (1421-1924) were located in the Forbidden City built in the years 1406—1420. It was closed to everyone except for members of the royal household and government officials for over 500 years.

The Great Wall of China was strengthened in the 3rd century B.C. under Qin Shi Huang to defend against enemies. It was a massive project although much of its combined 6,200-mile length is in ruins today.

The terra cotta soldiers were buried with the First Emperor, Qin Shi Huang (259-210 B.C.), who unified China.

3. Conduct a class discussion based on the following questions:

- The building of each of these sites required hundreds of workers. What does their construction reveal about the power of the emperors?
- How do these structures compare to those of other ancient civilizations such as the pyramids in Egypt?
- What are some ways in which China benefits from these sites today?

Lesson 6: Communist Rule in Modern China

1. Students work in pairs to examine information sheets and photographs from History Alive! "Communist China and Modern Japan," to become "experts" on one of the following major events under the communist rule in modern China:

- The fall of dynastic China
- The Communist Revolution,
- The influence of Soviet socialism
- The Great Leap Forward
- The Cultural Revolution
- The economic reforms of Den Xiaoping
- The protest for democracy at Tiananmen Square

2. In order to help classmates understand the historical significance of the event, students formulate questions based on the information sheets.

3. Using slides for each event, the "experts" present the information about the event using their questions to facilitate comprehension.

4. Evaluate student understanding of the events by having them match quotes to the historical event to which it refers.

Note: Students could use textbooks or reference materials to complete this activity in place of the HISTORY ALIVE! materials. The web site listed below gives concise information about most of the events.

History of China (Teacher Reference)
http://www-chaos.umd.edu/history/toc.html

CURRICULUM PROJECT

By

ANN F. WIGHT

A COMPARATIVE ANALYSIS OF FIVE MAJOR CHINESE CITIES

Grade Level: 10-12

Summary of the Project:

Based on personal experiences and information obtained on site during a Fulbright-Hays Seminar during the summer of 2001, this curriculum project presents an investigation of the geographic, political, economic and sociological characteristics of five major Chinese cities.

Objectives:

The purpose of the project is to encourage high school students to develop and maintain a greater knowledge and understanding of contemporary China in the world of the twenty-first century. To achieve this goal, a chronological in-depth analytical survey is provided of each individual city that was featured during the five-week itinerary, preceded by a general evaluation of China's role as a leading international nation today.

Materials:

(1) Copies of a general, comprehensive history of China
(2) Maps of the World, China and the cities of Beijing, Xi'an, Kunming, Shanghai and Hong Kong.
(3) Detailed descriptions of the geography, history and unique characteristics of each city under consideration for analysis and study.
(4) A synthesis of the role of China in the contemporary world based on information and personal Interviews collected during the five weeks travel on location.

Instructional Strategies:

1. Students will engage in a series of map studies during which they will gain an understanding of the global position of China in relation to other major countries in the world; and, become proficient in distinguishing the significant physical features and the development of the cultural landscape.

2. Students will utilize the Internet to gain specific information regarding the geography, history, economy and social development of the five Chinese cities under consideration: Beijing, Xi'an, Kunming, Shanghai and Hong Kong.

3. Students will be divided into five groups and instructed in the techniques of cooperative learning.

4. Each group will be randomly assigned one of the five Chinese cities to analyze in terms of geography, history, economics and social development.

4. Groups will report the research gained by writing papers, recording on note cards and during chronological oral presentations before the class.

Follow-Up Activities:

1. A combined, comprehensive bibliography of reference sources will be compiled by groups.
2. Written reports with documentation will be placed on display.
3. Chinese nationals will visit the class to share personal experiences and viewpoints.
4. An authentic Chinese culinary experience will be prepared and served to complete the unit.

A Comparative Analysis of Five major Chinese Cities

At the present time, China is in a period of tremendous change and transformation. In recent decades, the country has experienced policies embracing "isolation," "collectivism," and "protectionism." These policies have been superceded today by "wireless," bottom-line" and "individualistic" China. The country also contains many contrasts and contradictions. While many millions remain bound to the land toiling in subsistence agriculture, simultaneously many other millions are engaged in economic dynamism and entrepreneurialism: coping with an ambivalent governmental setting.

The amazing high-rise extensive skylines in many cities serve as evidence of the very recent entry of China into Western technologies. However, beyond the premier cities, China remains largely a poor, rural and uneducated country. Coexisting in 2001 with a newfound financial freedom is an authoritarian, censorious regime. There is no free press, no free religion and no tolerated political opposition. Visitors are warned by the State Department that they could be detained without cause.

There are a multitude of contradictions existing side by side. China contains one of the fastest-growing economies in the world; yet, there is a prevalence of economic dislocation and wide-spread pockets of poverty. The people remain suspicious of foreigners, yet have become enthusiastic about hosting the 2008 Olympic Games and poised to participate in the world Trade Organization.

A major problem facing contemporary China is the choice it ultimately must make between implementing more liberal conditions to attain economic prosperity and micromanagement by the state to retain social order and economic controls. These two opposing forces, the push for freedom and the constraining restrictions of the government are now in competition for determining the future of China. It is difficult to predict how China will evolve from these two powerful phenomena that dominate the economic, social and political realms.

Officially, China reports that 42 million of its people live in poverty at a level of $50 per year. Coincidently, the World Bank's standard of poverty is interpreted to be any income less than $1.00 a day. By imposing the standard of the World Bank, 200 million Chinese are dealing with acute poverty, representing over 18% of the total population. The floating population of China is a significant example of the desperate daily lives of a considerable segment of Chinese. All people must officially remain in one location unless they are able to obtain a residence permit. However, an estimated 130 million people wander about seeking employment frequently abandoning families in the process.

Today, China's unemployment rate is in excess of 10%. In order for the economy to absorb these tens of millions of workers, the economy would have to expand at an impossible high rate. However, the rapid economic growth of the 1980's has slowed considerably in recent years and predictions for the near future are bleak. China is still a country where the government controls or subsidizes most economic activity and high tariffs burden foreign trade.

Admission to the World Trade Organization has eluded China for the past 15 years. Officials claim that the United States has banned China to purposely keep it weak. Nevertheless, China was eventually admitted to the WTO in late 2001. The issue of contention has been whether China would be able to subsidize its farming sector. Under the WTO agreements, the United States would have considerably more access to China's agricultural markets and this phenomenon was a major source of concern to the Chinese.

According to Feng Jun, director of the Shanghai WTO Affairs Consultation Center, "90% of the Chinese population is dependent on farming. If agricultural products are exported from the States, it could be a problem for us."

And what is the appearance of the Chinses population today? In the large cities, early in the mornings, hundreds of elderly men and women can be observed in the parks and recreation areas participating in ritual exercises as they follow a leader through the synchronized movements of tai chi. These same individuals surely have lived through many transformations imposed by the government: the Great Leap Forward, the Cultural Revolution, the programs of Mao and the rapid modernization of the past few years. Coexisting with their elders are the younger generations of Chinese who form the modern work force. They can be seen in Western dress hurrying to their jobs in buses, bicycles and trolleys. Many are addicted to cell phones, and a majority hope to participate in a higher standard of living for themselves and their children.

China is a large, important part of the future of the United States. More than 100 U. S. based multinationals have business interests in China and economic cooperation is a hope for future prosperity. Yet politically, China in many ways remains a paradox. The press is obviously censored by the government which filters out news stories that the Communists judge objectionable to official policies. Zhou Wenzhong, assistant minister at the Ministry of Foreign Affairs, claims that the present goal is to "turn China into a civilized democratic and modern country." Simultaneously, the arrests of religious dissidents; the expressions of gratitude by Beijing University professors who participated in the protests at Tiananmen Square in 1989 for the re-education they have received; and, censorship of the media all offer clues to the enigma of contemporary China. Some answers to the puzzle formed by recent developments can be found by observing conditions that exist in the present capital, Beijing.

There is archeological evidence that Beijing was inhabited 500,000 years ago. Around 1000 B. C., it had become a frontier trading center for Mongols, Koreans and various Chinese tribes. The great invading conqueror, Genghis Khan burned it to the ground in 1215 and it was subsequently rebuilt by his grandson, Kublai Khan as the "Great Capital. Later, in 1368, a mercenary, Zhu Yanhang led a rebellion and founded the Ming Dynasty. The city was renamed Beiping but the capital was shifted to Nanjing. Later, Beiping was renamed Beijing and the Forbidden City was constructed.

Beijing was completely rebuilt and expanded during the invasion of the Manchu during the 17th Century. These invaders began the Qing Dynasty and were responsible for many innovations. The Anglo-French military forces attempted to superimpose their culture on the Chinese during the 1800's. The Japanese occupied Beijing during the 1030's as part of their imperialistic expansion prior to World War II.

Mao Zedong proclaimed a "People's Republic" in 1949 and the Communists began to destroy and modify many of the monuments, walls and architectural features of the city. A shocking event occurred in 1989 when a massive pro-democracy student protest in Tiananmen Square was brutally suppressed by Deng Xiaoping's government forces. It was a striking contradiction to the world that such an event could happen while China was simultaneously experiencing capitalist-style reforms and progress due to foreign investments. However, by 1994 the Chinese government leaders emerged confident that their nation stood poised to emerge as a prominent world leader. Beijing hosted the United Nations Conference on Women attended by the American First lady, Hillary Clinton.

Today, the high-rise skyline attests to the capitalism and business interests co-existing with Communism. Accepted as the site of the 2008 Olympic Games, Beijing looks to the future with optimism.

Landmarks and special attractions in Beijing include Tiananmen Square. Tiananmen Gate of Heavenly Peace. The Chinese Revolution History Museum, the Great hall of the People, the Mao Mausoleum, the Monument to the People's Heroes,Tiantan Park, the Lama Temple and the incomparable Great Wall, just to the north of the city.

West of Beijing lies the ancient capital city of Xi'an, which has recently become famous for the 1974 discovery of the Emperor Shih Huang Ti's terra cotta warriors. Xi'an is a beautiful city located in the Wei River basin, surrounded by mountain ranges on three sides and bordered by the Yellow River in the east.

During the Qin Dynasty, Ying Zheng (259-210 B. C.) inherited the throne when he was 13. He sSpent the first years of his reign in constant warfare, eventually succeeding in conquering all of China. He then declared himself, Shih Huang Ti: "the first sovereign emperor."

Zheng began the project of building his tomb during the first year of his rule when he was 13. He eventually commanded a total of 300,000 conscripts who labored 36 years to prepare the elaborate final tomb and its unique contents. The completed project consisted of six parts: gravemound, subterranean palace, inner and outer cities, tomb of the sacrifices; and, terra cotta warriors and horses.

The remarkable assemblage of terra cotta warriors and horses include 100 war chariots, 600 clay horses and over 700 figures of men in combat mode. No two are alike and it is assumed that the artists used real soldiers in the emperor's army as models.

During the Han Dynasty, Xi'an was surrounded by a wall and shortly thereafter a trade route was opened with the western territories which became famous as the Silk Road upon which commodities were exchanged by east and west.

During the Ming Dynasty, Xi'an became a military citadel and a thick wall was built around the metropolitan area for defense. A canal was dug before the wall for added protection. Later, a Bell Tower and a Drum Tower were constructed.

In the Southwest of China, close to Burma, Vietnam, Laos and Cambodia lies the beautiful "Spring City" of Kunming in the Yunan Province. It is one of the most colorful and unexplored provinces in Chine. In addition to the Hans, there are 22 different ethnic groups residing in or near Kunming. The surrounding terrain varies from tropical rainforest to the cool highlands of the mountains. Kunming is a large city boasting a population of 2-3 million. It has the greatest number of species of horticulture in China, including 2500 varieties of wild flowers and plants. Kunming has consequently describe as the "kingdom of plants."

As a result, Kunming was host to the 1999 World Horticulture Exhibition. Today, the city continues to develop rapidly during the modernization efforts of the Communist regime. Kunming's streets have been widened to facilitate the development of office buildings and housing projects. Kunming has been designated as a tourist center and is proliferating high rises and luxury hotels. It has a protected location with mountains to the north and west. Because of these geographical features, it has a mild climate and has been described as having spring all year. Interesting special attractions that are located in Kuynming or nearby include the Stone Forest, Dianchi Lake, West Mountain Grand View Pavillion, the Village of Ethnic Culture and the Jiuxiang Scenic Spot, which with over 100 limestone caves has more than any other spot.

On the east coast of China lies the tremendous modern metropolis of Shanghai, where "east meets west." Modern Shanghai, with its endless skyscrapers, stunning architecture, and vibrant western section is a marvel of the combination of capitalism and Communism that co-exists in China today.

Contemporary Shanghai has a current population of approximately 14 million. Most of the work force walks or bicycles daily to their jobs. Streets are teeming from dawn to after dark six days a week with commuters. Changhai may be the most crowded city on earth at the present time. The average density is 100,000 persons per square mile, about three times more crowded than Tokyo and five times more than Paris.

The vast majority of people reside in apartments. Ten or eleven people occupy an average size Shanghai apartment of 350 square feet. Surrounding Shanghai are twelve satellite towns designed to alleviate the current conditions. Commuting time for many of these persons is two or three hours daily.

People have inhabited Shanghai since 6000 years ago. Today there are more than one hundred well-preserved ancient buildings in the city. At the heart of Shanghai on the west bank of the Huang Pu River is located the Bund. It is a boulevard along which stand the modern buildings, shops, markets and businesses of various countries. It is one of the most attractive urban landscapes in the world. In the years to come, the Bund, which reflects the financial and economic development of Shanghai, will contribute to the future growth and progress of China.

Hong Kong is an island on the extreme southern tip of China, separated from the mainland. developed as a prosperous trading center by the United Kingdom of Great Britain, this former fishing village was brought under the economic and governmental jurisdiction of the British in 1898. consequently, for 100 years, capitalism prevailed and many western investors established business interests and companies in the crown colony.

At midnight on June 30, 1997, Britain turned over Hong Kong, its last major colonial possession to Its original owner, China. The transfer derives from an agreement signed on December 19, 1984 by the leaders of Britain and China. China pledged that Hong Kong would be governed by local residents for the next fifty years as a Special Administrative Region based on the "one country, two systems" concept. This meant that capitalism and existing freedoms will continue to flourish.

However, many people are skeptical and concerned that Chinese officials will try to control the economic structure with constraints. During the past few years, Hong Kong has experienced a financial recession. Property values and real estate have declined in value up to 50%.. Many foreign investors have sustained huge losses. It is certain that Hong Kong will play a critical role in the Asian Pacific economic future and remain the most important window on greater China.